

AMERICA

A CATHOLIC REVIEW OF THE WEEK

JANUARY 8, 1938

WHO'S WHO

GABOR DE BESSENYEY, lecturer before the Graduate School, Fordham University, on Central European subjects, studied Germany in Germany itself this past summer. His first article was published in our issue of November 20. He is a six-foot-plus Hungarian, with the distinguished bearing of a former Austro-Hungarian officer. From 1925 to 1930, he acted as correspondent for the *New York Times*. Until 1933, he headed the Social Science Department of St. Viator's College, Illinois. He writes and lectures on European problems, the causes of war, international treaties and kindred topics. . . . JOSEPH B. CODE, Ph.D., is a member of the historical faculty of the Catholic University, Washington, having previously been professor at St. Ambrose College, Davenport, Ia. He gathered degrees at the Universities of Paris and Louvain, and completed extensive research in this country and abroad. Author of several books on Mother Elizabeth Seton and the Sisters of Charity, he is actively engaged in work that may, in the due processes, lead to her canonization. . . . ANTHONY CLIFFORD is a journalist, contributor to periodicals, and lecturer in a very ancient Eastern college. . . . T. J. WILLISON is becoming better known as a writer in Catholic publications. He notes, *apropos* of this present article: "I was one of the sextette mentioned, thus coming into possession of the story and a copy of the verse. I feel that the peculiar circumstances giving rise to the verse, and its sentiment and beauty, should be of interest."

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Editor-in-Chief: FRANCIS X. TALBOT.

Associate Editors: PAUL L. BLAKELY, JOHN LAFARGE, GERARD DONNELLY,
JOHN A. TOOMEY, LEONARD FEENEY, WILLIAM J. BENN, ALBERT I. WHELAN.

Editorial Office: 329 W. 108TH STREET, NEW YORK CITY.

Business Manager: FRANCIS P. LeBUFFE.

Business Office: 53 PARK PLACE, NEW YORK CITY.

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COMMENT

COMMENTING on Father Blakely's review of *Jefferson Davis the Unreal and the Real*, Dr. Robert McElroy, its author, brings up an interesting point in reference to the reception into the Church of non-Catholic pupils in Catholic schools. His letter will be found under *Correspondence* in this issue. Certainly, it is proper "to influence" adults "by such honest methods as circumstances enable one to employ," as Dr. McElroy writes, but the same rule cannot be applied to children. A minor has the right, it is true, to become a Catholic, and this right is his by Divine law. Yet, if his parents object, or if there is no reason to believe that he will be brought up as a Catholic, the priest is not permitted to receive him into the Church by conferring Baptism, conditionally or absolutely. Exceptions can be made for exceptional cases (e.g., for a child in danger of death), but the law and custom are as here stated (Canons 750, 751) whether the child's parents or guardians be unbaptized, or apostate Catholics, or baptized non-Catholics. Ayrinhac (*Legislation on the Sacraments*, p. 27) cites a number of Papal decrees forbidding, sometimes under severe penalties, the baptism of children of non-Catholic parents without parental consent. Saint Thomas condemned the practice, writes Ayrinhac, as "contrary to the Church's tradition, involving violation of parental rights, and leading to profanations of the Sacramental character." (See also Augustine, *A Commentary on Canon Law*, iv, pp. 53-56, and Woywod, *A Practical Commentary on the Code*, i, pp. 335-336.) Here the belief entertained by some (but not by Dr. McElroy) that Catholic schools habitually lure non-Catholic pupils into the Church, is baseless. With deference to Dr. McElroy, our reviewer is unable to agree that young Davis' brief residence with the Dominicans "colored the whole of Davis' attitude . . . toward the institution of African slavery." That attitude has a sufficient explanation, it seems, in the fact that from his birth Davis lived in a region in which slavery was accepted by the majority as uncritically as wage-slavery is accepted today. As for the Kentucky Friars, they were poor, not only individually but as a body.

PHILIPPINE legislators came to the defense of parental rights to educate in a document that is refreshing in this day of the absolute school. Sixty-two members of the National Assembly presented a petition to Señor Osmeña, Vice-President of the Commonwealth and Secretary of Public Instruction, requiring the public schools to give religious instruction to all children whose parents demand it. The petitioners believe that their proposal can be carried out within the framework of the new Constitution without fresh legislation. The Constitution secures to parents, they argue, the

right to choose whether the education of their children shall be religious or non-religious; when the parents have exercised their option in favor of religious education, it becomes mandatory on the Government to furnish facilities for it in the schools. Seventh Day Adventists memorialized the Assembly against the petition on the rather startling ground "that it invades every man's inherent right of choice to be religious or non-religious, a right which is dearest and most sacred of all rights."

WIVES of workers have a claim in justice to remuneration from their husbands' employers in the opinion of Harvey Gravell, social-minded president of the American Chemical Paint Company of Ambler, Penna. After distributing \$54,000 in bonus checks to his eighty-five employees, he called up each of the seventy married workers for an added \$300 with the words: "This is for your wife, not for you." Mr. Gravell calls attention to what he terms the "composite unit of labor." He insists that in hiring a laborer a man is not buying a specific commodity but is paying also "for the doctors, the teachers, the lawyers and dentists and priests who have contributed to the make-up of the laborer. But one of the most important factors in the make-up of a man has up to this time been ignored. That factor is the housewife, who plods along year after year, mending her husband's socks, cooking his food, washing the dishes, putting up a good front, and, what is more important, rearing offspring to take the laborer's place when his human machinery finally wears out." Employers, legislators and birth-controllers alike can well go to school to this paint-shop sociologist.

TAKEN up at the close of the year 1937, the referendum on child labor among the members of the American Bar Association indicated a very clear discrimination between the issue of child labor as such and the merits or demerits of legislative proposals that have assumed its name. Out of a total membership of 31,000, there were cast and counted 13,816 ballots, according to the *American Bar Association Journal* for December, 1937. The results of the referendum are summarized as follows:

The Association's opposition to the Amendment submitted to the States in 1924 was approved and continued, by a vote of about four to one.

The Association's declaration that it has never been opposed to an Amendment properly drawn and limited to ending the commercial exploitation of the labor of children was endorsed and ratified by a substantial margin.

Preference for the submission and ratification of the Vandenberg Amendment, as compared with the 1924 Amendment, was expressed by a vote of over six to one; while the submission and ratification of

the same Amendment were favored by a substantial margin.

The enactment of the Wheeler-Johnson bill in its present form was disapproved, by a narrow margin.

It was clear from the voting that a majority of the members who wished to express themselves on the matter were not opposed to an Amendment properly drawn and limited, and indeed favor the submission and ratification of such an Amendment. On the other hand, an earnest minority still favor the 1924 Amendment, while an equally numerous minority oppose any Amendment.

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PARALLEL action, "in an attempt to restore order, decency and safety in the world," is called for by the *New York Times* in one of its periodical program editorials on December 24. Without resorting to the formal plan of sanctions, the "great liberty-loving Powers" can strike fear into the hearts of treaty-breakers and aggressors. It would save the smaller nation from the terrible dilemma of choosing between militant Fascism and "militant Communism, with its savage, bloody purges." British politicians are rebuked for the faults of their own policy which have inspired distrust in the United States. The doctrines of isolation and pacifism in this country are accused of contributing their share to the lawless policies of the treaty-breakers. Secretary Hull's foreign policy is commended. If such a doctrine "were in effect among the peoples of the world today," remarks the *Times*, "there would be no crisis in the Far East, no restless sleeping on arms in Europe, no following in this country for such fantasies as the Ludlow Resolution" calling for a popular referendum on war. Such a program of parallel action, however, will remain obscure and uncertain as long as its relation to the Communist as well as the anti-Communist dictatorships remains uncertain. If treaty-breaking is at stake, why such indifference to the repeated violations by Soviet Russia of its treaty with the United States in the matter of religious freedom and the cessation of subversive propaganda? How can any American action be parallel to the furiously partisan policies of the British Labor leaders with regard to Spain. Are we to be dragged into joint action with Clement Attlee and his vociferous defenders of "Spanish democracy"? Is Japan the only disturbing influence in the Far East? Before two lines can be parallel, in the popular concept of geometry, they must be straight.

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TAOISEACH de Valera must have been filled with the consciousness of high achievement when he delivered his address on the inauguration of the new Constitution on December 29. Starting with the handicap of a thousand years' agony, the Irish people have succeeded within the narrow space of less than twenty-five years in expressing their age-old Christian spirit in a great political instrument. As the former President of the Irish Free State, (now newly become the Prime Minister of Ireland) points out, the Constitution from its preamble to the dedication at its close discloses the character

of a great Christian democracy. In an age which has bowed prostrate before the deified state, Eire shapes her state to her cherished principles of the sanctity of the individual and his supernatural destiny. Though adopted by the will of the people expressed through a national plebiscite, the Constitution has not won over the favor of the Opposition leaders. They were reticent and absent on Constitution Day. While accepting the Constitution as an accomplished fact, the British Government, reluctantly, issued a statement whereby Ireland is conceded to be a member of the Commonwealth, but combatted the Articles dealing with the inclusion of Northern Ireland. In his address, Prime Minister de Valera observes that, in addition to embodying the traditional aspiration of the Irish people for national independence and the unfettered control of their domestic and foreign affairs, the Constitution sets forth national unity as a basic principle under which the country is to be ruled. As long as sectarian prejudice flourishes in the North, that union must remain an ideal rather than a reality.

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A TELEGRAM, heavy with sorrow, was sent to us by Bishop Miranda from Mexico City. It informed us that Father Jaime Castiello, S.J. was killed in an automobile accident on December 28, returning from Tampico. In his death, the Mexican Church has suffered a most grievous loss, the Mexican youth has been deprived of a loving and wise leader, and countless American friends are plunged in grief. Father Castiello and Bishop Miranda were of the same apostolic pattern, were linked closely in their pacific labors for young Mexico, were the exemplars of Mexican culture and gentleness and courage and priestliness. They had both returned to Mexico within the past year, and those who knew them both believed that they, in a most particular way, were marked by God as destined to be powerful forces in the regeneration of their country. And now, Bishop Miranda must send his telegram asking for prayers for the dear soul of his revered friend. So close was Father Castiello to AMERICA that we considered him almost as a member of our Staff, certainly as one of our family. When he was leaving for Mexico last year, remembering his deep devotion to the saintly Father Pro, one of the editors asked: "Do you think you will be martyred?" With a smile he replied: "No such luck!" With the same friendly smile, such was his spirit, he would have faced the men who might have martyred him. He was a Mexican of an unmistakable stamp, and yet a gentleman with the international manner. He received his education in Germany, England and Belgium, and lectured at Fordham and St. Louis Universities. A brilliant psychologist, he would have enriched scholarship by the series that would have followed his *Humane Psychology of Education*. But, by the Divine decree, Mexico and psychology and his innumerable friends of his own and of our country faded from him in his last hour, but are now doubtlessly renewed in his new birth.

SATAN PROPOSES TO EMBRACE RELIGION

Unfortunately his illness was fleeting

PAUL L. BLAKELY, S.J.

IN the days of my youth, it was believed in the unsophisticated region which I inhabited that all capitalists were "mighty smart men." I shared that belief. Now that I totter to the last turn in the road, I no longer believe that all capitalists are mighty smart men. A few may be, but most of them are stupid. I do not mean that they are merely mighty stupid. The web and woof of their stupidity entitles them to be considered plain dumb.

Let me support my conclusion with a few modern instances.

Toward the end of November, conventions were held by several national groups of manufacturers and business men. Masked under various names, all are combinations paralleling the unions for employees. It will not be necessary to single out any one by name, for all sing the same song. For the last few months, it has been the song of the devil when he is very *very* sick.

Their members listened to speeches which in parts sound like transcripts from the Labor Encyclicals of Leo XIII and Pius XI. They passed resolutions expressing in behalf of persecuted capitalist sentiments of peace, brotherhood and universal charity. All are willing to forget the sad past, to wipe from the tablets of their memory the dastard assaults made upon them by organized labor. They simply ask to be permitted to walk humbly in the paths of righteousness, spreading blessings as they go, making every little corner of the world brighter and happier by their presence. Now and then the stuff sounds suspiciously like Pecksniff, but you put that aside as an unworthy thought. You are tempted to think that this must be the devil *in extremis* and then you chide yourself for want of charity to your brethren.

One recent resolution all but pierced the buckler of my scepticism. It recited the undeniable fact that capital and labor should be brothers, not enemies, and then pledged the members of the association to do all in their power to establish friendly relations with their employees, dealing with them in good faith and honor. At the time, this seemed too good to be true. I now know it was. For three weeks later, December 21, 1937, the special Senate Committee investigating labor espionage published its report.

It would be a mistake to take this report as a Fifth Gospel. A survey of this magnitude and difficulty necessarily includes some degree of error, miscalculation and misinterpretation. But in the very words of responsible officials of great corporations which it cites, we have enough to show the stupidity which accompanies the administration of these investments. "Labor espionage is a practice that has been in existence for years," admitted the head of the De Soto Corporation, a division of Chrysler. "It is a practice we have grown up with."

Now if there is anything better calculated than the espionage system to make "friendly relations" between workers and employees quite impossible, I have never heard of it. The De Soto manager spoke for his own field, but spying has not been confined to the automobile industry. It is found in the motion-picture industry, among steel makers, in bakeries, hotels and restaurants, in railway management, in newspaper shops, among manufacturers of furniture and glass—in brief, "the list reads like a Blue Book of American industry." From 1933 to 1936, a period during which labor began to organize in the automobile field, the General Motors Corporation had five or six spy-agencies on its pay-roll. The thing went so far that at one time General Motors drilled a group of spies to spy upon another group of spies in one of its own factories!

According to the Committee, the known total of business firms using spies is about 2,500. At the head is the General Motors Corporation which employed as many as 200 spies, paying for them in the months from January, 1934, to July, 1936, slightly less than a million dollars. The work of these spies was not to conduct impartial investigations touching upon such important matters as the financial condition of the employees. As far as is known, they have never recommended higher wages or a shorter work-week. At the outset, at least, their sole job was to prevent employees from exercising their right to form unions of their choice. When this proved impossible, or was deemed inadvisable, they would pose as workers, join the union, or even form one, and then report to their employers what the union did.

In many industries, it was customary for these

spies to secure office in the unions. That these dastardly attempts, involving perjury and breach of trust, were often successful is shown by the following table of offices held by them.

National vice-president	1
Local president	14
Local vice-president	8
Local treasurer	2
Local secretary	20
Recording secretary	14
Trustee	14
Business agent	3
Organizer	3
Delegate	3
Chairman shop committee	1
Committeeman	6
Financial secretary	4
Member executive board	4
Division chairman	1
Local chairman	2

These spies operated in ninety-three different unions, some of them A. F. of L. affiliates, others connected with the C.I.O. They steal or destroy union records, aid in blacklisting their fellow-employees, incite to "wild-cat" strikes, and deliberately stir up trouble between union members and between employees and employers. They cannot operate without taking an oath which they promptly violate, or continue in operation without lying, fraud and injustice.

The employer who hires them shares their guilt. Since he deliberately makes use of them to destroy the right of his employees to organize, he cannot escape responsibility.

Espionage, as the Committee describes it, is not merely a form of crime, but a particularly despicable form. It is also folly. Since a labor spy is necessarily a liar and usually a perjurer to boot, his reports can rarely be relied upon. That he is extensively employed by "big business" would alone suffice as evidence for my contention that capitalists are not clever but dumb. Usually he is discovered, or he betrays his employer, with the result that the employer loses out with the public as well as with his employees. In addition, he is often swindled by the detective agency which specializes in spies. To quote the Committee report:

The relationship between the client and the spy agency is clouded by falsified records and by clandestinely destroyed documents. The employer, therefore, has very little opportunity to control the activities of the spies he has unleashed upon his employees.

As a result, the employer finds that his fear of genuine collective bargaining with his employees causes him to surrender to a group of unknown adventurers an increasing control over his relations with his employees. Thus the security of his employees is placed in the hands of men who stand to profit by a maximum of labor trouble and strife. In addition, the employer has admitted into his plant and exposed his business secrets to a class of persons whose loyalty he has every reason to suspect.

Do we need further evidence that "big business" is "dumb"?

If so, we can find it in the statements made in the Senate on December 20, 1937, by Senator Truman, and before the Committee on Interstate Commerce by Senator Wheeler, chairman of a Senate committee now investigating the railways.

At the present moment, the financial condition of a large number of the railways is bad. They are suffering from the depression, of course, and in addition many of them are still paying heavily for the misdeeds of the pirates who, as presidents and financial advisers, looted them years ago. They need funds, and private investors are now shy birds. Since this is no time for another bond-issue, they are asking for higher freight rates as the only available relief.

It is decidedly unfortunate for the roads that more evidence of capitalistic stupidity should come to light at this time. Between them the two Senators accused certain roads of speculating in Wall Street with stockholders' money, from which illegal operations heavy losses resulted, with knowingly submitting false financial statements to the Interstate Commerce Commission, and with making applications for listing on the New York Stock Exchange which contained untrue statements.

These actions are crimes, but like most crimes they evince lack of sense in their perpetrators. How could a railway possibly hope to conceal, by juggling its accounts, the loss of \$23,000,000 belonging to its stockholders? After being thrown into bankruptcy, the railroad submitted to the Interstate Commerce Commission a statement which contained no reference of any kind to this huge loss. Said Senator Wheeler:

The responsible heads of large railroads, apparently without compunction, juggle the books of their roads, or of subsidiary companies, and conceal transactions involving millions of dollars from the Interstate Commerce Commission and from the public. To insure secrecy, these men caused false and misleading statements to be submitted to public and quasi-public bodies. . . . As might be expected, these false statements involve the perpetrators deeper and deeper in their own misdeeds, and new deceptions must be practised to prevent discovery of the old deceptions.

In the end, the whole miserable business is brought to light, and the public is asked to make good the deficits. In the case in question, said Senator Wheeler, "Government funds have been used to pay off debts which arise out of these stock-market losses."

It would not be difficult to extend this list. But enough has been cited, I think, to show that the worst enemies of the capitalistic system are in the system, not outside of it. In itself, capitalism is about as criminal as botany, but the men into whose hands its government has fallen seem to be trying to pile up evidence to show that the Communist and the malcontent are right when they assail it as a compost of dishonesty, arrogance and stupidity.

As Senator Truman said, there is no magic solution for the problems presented by the railroads, or for any other economic problem. "But one thing is certain—no formula, however scientific, will work without men of proper character, responsible for physical and financial operation of the roads, and for the administration of the laws provided by Congress." In the long run, the solution of all our social and economic ills depends upon men of character, virtuous men who avoid evil, wise men who know that crime is folly.

NEGRO SISTERHOODS IN THE UNITED STATES

A record of fellowship and love

JOSEPH B. CODE

THE ANNALS of the American Church abound in instances of help and understanding on the part of the white Catholics for their co-religionists. The case of Mother Seton reserving to herself the task of teaching the Negroes around Emmitsburg may be cited as an example. The Sisters of Saint Joseph of Carondelet should be remembered for having founded as the first mission outside of their Mother House a school for free Negro girls on Third Street in St. Louis, and the Sisters of Charity of Nazareth for having regarded the Negroes of Kentucky worthy of their attention and love long before other social agencies in America were active. The work of the Church for the Negro in the United States has been going on for more than a century.

Today this work is being continued in a constantly increasing variety of activities. Hundreds of Little Sisters of the Poor daily wash the feet of homeless colored men and women; hundreds of white-robed Sisters of the Good Shepherd rehabilitate wayward colored girls and lead scores of colored Magdalens to the highest form of spiritual perfection; hundreds of Sisters of the Blessed Sacrament follow out their splendid educational program which embraces the least of their mission schools to their Xavier University in New Orleans. Meanwhile, other religious women, Sisters of the Immaculate Heart, of St. Francis, of Loretto, of Charity, to mention but a few, conduct grade and high schools, hospitals and sanitariums, where they teach and nurse, in truth, where they give their whole lives to their Negro brethren. Add to this the labors of those priests, both diocesan and regular, who minister to the colored and we have a record that cannot be easily brushed aside by those who accuse Catholic Christianity of a lack of brotherhood.

But there is still another chapter in the history of the American Negro that is too little known even to Catholics. This is the story of our colored Sisterhoods. For more than a hundred years the American Church has not only benefited by the labors of these women but has encouraged them.

The first of these Communities, both in size and priority, is that of the Oblate Sisters of Providence. Founded in Baltimore in 1829, this truly American Institute owes its beginning, after God, to the Sulpicians of St. Mary's Seminary, and in particular to

Fathers Jean Tessier and James Joubert de la Muraille, of the same Society. From the close of the eighteenth century Fathers Tessier and Joubert had attended to the needs of the colored Catholics of the city, many of them San Dominican refugees who had accompanied their former masters to Baltimore after the insurrection in their native country. Among these refugees, however, were many well-to-do and educated Negroes who found it difficult, if not impossible, to make use of their education or to procure one for their children.

Father Joubert was particularly sympathetic for he had lost his own family in the insurrection. At this time, Father Tessier, a real friend of the Baltimore Negroes, had been for more than thirty years teaching them their Faith and instructing them in citizenship. But Father Joubert resolved to put their education on a more permanent basis. He gave the subject much thought and finally decided to found a school for colored Catholics. It was a novel idea. Too novel, thought some of his associates and some of the white citizens of Baltimore. But it was well received by Archbishop Maréchal and, subsequently, by Archbishop Whitfield who had succeeded to the See of Baltimore before Father Joubert had been able to take any definite action.

There were two young colored women at that time in the city, Elizabeth Lange and Marie Madeleine Balas, penitents of Father Tessier, who were engaged in teaching colored children. For years they had wanted to enter religion but no Community within the American Church seemed likely to admit them. Now what had been a shadowy intangible dream became a possibility. Father Joubert's first visit to them resulted in his determination to establish not only a school but a Religious Community. Of so great a decision as the foundation of a Religious Institute in the Church, there remains no record except the simple one Father Joubert set down in his diary: "They were very happy."

They were very happy, indeed, not only on that day but on those others, when, for instance, Rosine Boëgue, a San Domingan, came to join them; when Madame Chatard and Madame Duchâtel undertook to raise money to help them; when Archbishop Whitfield gave his approval of the prospective Sisterhood; and when on June 13, 1828, they began

their novitiate in a small rented house in St. Mary's Court near St. Mary's Seminary. Here, too, they laid the foundation of their great educational work.

Three years in particular stand out prominently in the history of the Oblates of Providence. The first is 1831, when the Holy See approved the rule of the Community and gave to the members all the privileges granted to the Oblates founded by St. Frances of Rome in the fifteenth century. The second is 1843, the year of Father Joubert's death. And the third is 1882, when Mother Mary Lange died, aged ninety-five, while Father Thaddeus Anwander, C.S.S.R., was anointing her. Father Thaddeus had been her friend for many years and once had saved the Sisters from oblivion. Meanwhile, in spite of trials and a few failures—such as the parish schools in south and east Baltimore and in Philadelphia where work of this kind was as yet inopportune—the Sisterhood had grown and increased its activities. This had been made possible only through the heroism of its members and the devoted love of its friends, both white and colored.

The heroism of the Sisters displayed itself on many occasions. During the cholera epidemic of 1832 they nursed the sick and dying. Those who came in contact with them at that time saw Christ among the lepers; one of the Sisters made the supreme sacrifice. After the Civil War they opened several orphanages. This was the time when the Church was confronted with the great problem of providing homes for the thousands of orphaned children. In fact, there has been no time in their long history that the Oblates have not been true to the ideals of their first Sisters, those remarkable women who braved the storm of the early days, unknown almost and often, when known, opposed, in their little convent near St. Mary's Seminary.

Today the Oblate Sisters of Providence conduct three academies, four high schools, a normal school and two orphanages. They are found in the archdioceses of Baltimore and St. Louis, and in the dioceses of Charleston, Leavenworth, and Richmond. They number nearly 300. On January 17, 1937, two of their number, Sister M. Evangelista and Sister M. Augustine, were congratulated by Archbishop Curley for completing, respectively, fifty and seventy years as Oblates. Fortunately, their story has been told at length by Grace M. Sherwood in *The Oblates' Hundred and One Years* (Macmillan, 1931).

Not so fortunate were the Sisters of the Holy Family, founded in New Orleans, November 21, 1842. Their story lies hidden in the archives of their Institute awaiting an historian. This does not mean, however, that they are unknown in the history of American Catholic education and social service. Throughout the South, in particular, they are held in reverence and affection.

For almost a century now, these Sisters have furnished a splendid example of coöperation between white and colored. They were founded, one might say, by Father Etienne Rousselon, Vicar General of what was then still the Diocese of New Orleans. It was under his direction that four young women—three colored and one white—began the

Sisterhood. They were Harriet Delisle and Josephine Charles, of New Orleans, Juliette Gaudin, of Cuba, and Mlle. Alcot, a young French woman. Harriet Delisle became the first Superior; she it was who guided the Community's first steps in the field of charity and education. The initial undertaking consisted of catechism classes for adults as well as for children who were preparing for their first Holy Communion and for Confirmation. When the yellow fever plague left many colored children without parents, Mother Harriet's Sisters began their great work of providing homes for these little ones. In 1848, the Sisters extended their work to the old and infirm when they opened St. Bernard's Home for Women. In 1867 they began their first parish schools—completing their present trinity of works.

Just as in Maryland the Sulpicians, the Redemptorists, the Jesuits and the Josephites, at one time or another directed the Oblates of Providence, so in Louisiana, the Jesuits helped the Sisters of the Holy Family to establish themselves. In both cases, however, little could have been accomplished without the sympathetic interest of the occupants of the venerable Sees of New Orleans and Baltimore. In the background, too, many a devoted diocesan priest made smooth their paths.

Today the Sisters of the Holy Family number approximately 190 members. They are engaged in educational, charitable and social service work in the archdioceses of New Orleans and San Antonio, and in the dioceses of Corpus Christi, Mobile and Galveston.

The newest of the colored Sisterhoods is that of the Franciscan Handmaids of Mary. They were founded in 1917, in Savannah by the Very Reverend Ignatius Lissner, of the Society of African Missions in Georgia. Shortly after their foundation, however, they moved their headquarters to New York City, where today they conduct a day nursery, the nucleus of what is hoped will be an extensive system of welfare activity. Missionary work of every description is provided for in the Constitutions of the Community. Vocations only are needed to enable the Sisters to meet the demands already being made upon them in this great colored center.

Not only in New York, however, is the cry for colored laborers so insistent. In Chicago, also in Baltimore, in Washington, in New Orleans, in fact in practically every American city, as well as in the rural districts of the South where the deeply religious nature of the Negro is seen at its best advantage. In all of these places souls as well as bodies are to be saved, and this full service can be brought to the Negro of this country only by Catholicism.

Because our colored Sisterhoods have been contributing to this service for over one hundred years, their story may not be passed over lightly in the history of American Catholicism. Indeed, it has a special importance now that the Church is charged with lack of fellowship among her members. It is true that difficulties will be many and may sometimes seem insuperable. But one by one the old prejudices will give way, just as others have given way in the past, before the sincerity of those who have at heart God's glory.

GERMAN YOUTH IS LOST UNDER STATE TUTELAGE

Spirit of the education enforced by the Nazis

GABOR DE BESSENYEY

ACCORDING to recent estimates, the number of German Catholics has been reduced to 3,500,000. This figure is based on actual church attendance, the payment of church taxes, and above all, the violent resistance offered the neo-pagan drive against the Church, with the subsequent sinking to second-class citizenship in the Third Reich. It is all right to judge the older people by these standards, but the growing generation should not be included. There are at least 5,000,000 boys and girls in Germany who were baptized in the Faith and who should not be ranked among the neo-pagans because of the action or lack of action of their intimidated elders. The Faith of the young should be of great concern to the whole Catholic family. It is very opportune, therefore, to examine the spirit of the education which they are receiving instead of the Catholic education which is their birthright.

In evaluating the educational policies of National Socialism we must first consider the purpose for which they were devised. "The State must control all attitude-shaping influences finally, completely and irrevocably," was the Hitlerian dictum subsequently enforced by means of a gigantic propaganda machine with Reichsminister Goebbels at the helm. In the words of the latter: "Propaganda knows neither right nor wrong, neither truth nor falsehood, but only what it wants." Education, as one of the attitude-shaping influences, falls within the scope of that "which knows neither right nor wrong." It is neither more nor less than a medium of propaganda destined to assist in the provision of the Nazi Reich with soldiers, laborers, farmers and leaders. As such, its duties were outlined by Hitler:

The racial state must build up its entire educational system in the first instance on the development of healthy bodies, in the second place, the promotion of will and decisiveness, and only last the pumping in of empty knowledge and scientific training.

Much discussed events, like the liquidation of Catholic schools, seem purely incidental in the light of these quotations and a part of a general plan, regardless of the excuses proffered. The problem which Catholics have to face is the ravage wrought by education without moral principle, because the damage done at the present will have to be amended some day. Assuming that the Nazi regime will last

so long, let us consider the educational influences to which Germany's youth is subjected, from grade school to the Leaders' Seminary.

Most of the Catholic boys and girls who this Fall have entered elementary school or the lower grades of secondary school in one of the Nazi institutions did so because of the "overwhelming" vote of their elders in favor of the abolition of Catholic schools. This writer had the opportunity last summer of checking up on one of these "unanimous" elections in Westphalia. The population of the township in question started their work in the fields at sunrise. At nine o'clock in the morning the State Commission entered the village, posting an announcement to the effect that the inhabitants would have to vote before five in the afternoon on the school questions. The premises where the voting was to take place were besieged in the meantime by a Storm Troop posse, fifty strong, with all the trappings of armed power visibly displayed. For the sake of convenience, it was announced that only those need show up to vote who were in favor of maintaining the Catholic school. When the deadline arrived, the office-holders could point to a most gratifying exhibition of loyalty. The vote favoring the abolition of the Catholic school was declared "unanimous."

In the case of those over fourteen who have reached the upper grades of high school and who fall within the sphere of the Hitler Youth, the new pagan spirit asserts itself more vigorously. According to the recent official statement of Storm Troop Commander Victor Lutze, "the children of believers in god have at least as much right to a religious education as the children of members of the Christian confessions. . . . Every National Socialist teacher who is genuinely National Socialist should be able to give religious instruction out of the inspiration provided by his ideology." By "believers in god" they mean the believers in the pagan god, the spirit of the Fatherland's blood and soil, the "modern Christ" who leads them to battle with plow and sword. The religious registration laws were changed in favor of these believers in god. It is just as easy to believe as it is to vote against the maintenance of the Catholic schools. Most of the girls have been eliminated at that age and assigned to the first two of the last Kaiser's three K's—

Küche und Kinder (kitchen and children) with the third K (which stood for *Kirche* or church) left out. The boys are still undergoing their preparation for their great task in life when they will join the army. All have to attend special classes on Saturdays in the new ideological training just in case they should eventually become believers in god.

Much of this is too clumsy to be dangerous. The real catastrophe begins with higher education, where the tree which grew branches and leaves is expected to bear fruit. The life-line of Germanic civilization, once the greatest contribution to world civilization, is cut off at this point. The leading principle governing research and study is that only that is permissible which subscribes to the basic Nazi theories of leadership, authority, totalitarianism and racial approach. "The researcher himself is part of the object investigated. . . . The importance of a scientific idea is not so much due to its truthfulness as to its inner value," writes Max Plenck, the President of Berlin's famed Kaiser Wilhelm Institute. The researcher being part of the object investigated, it is easy to conclude that the inner value of the theory arrived at depends on the ideological point of view of the former. Should that all-important component be open to question (if the researcher is not a convinced National Socialist), the importance of the scientific idea disappears. From another angle, if the researcher and his object are so closely related, the conclusions arrived at will have to be judged according to the race of the truth-seeker.

One would despair at Nazi stubbornness were it not for our knowledge of the basic intention to turn education into propaganda, resulting in the production of cogs in a war machine instead of men. This intention is most obvious in the highest education offered to a select few of the "believing" in the Leaders' Seminary. Four castles were reserved for that purpose. The young men slated to become the Fuehrers of the future will spend a year in each in a seclusion aping the methods of Catholic seminaries. The expected results of this high-pressure education have been described by Hitler. The product will be "a new ruling class, not troubled with humanitarian feelings, convinced that they have the right to rule, as being a superior race, and who will secure and maintain their rule ruthlessly over the broad masses."

It is difficult to point to any one person directly responsible for this new educational system, because the jurisdictions of the sub-Fuehrers are interwoven and overlapping. In fitting the propaganda medium of education into the Government plan, Goebbels is supreme. The aims, ideals and methods are devised by Alfred Rosenberg. The actual jurisdiction over Catholic schools is controlled from the religious angle by Minister of Ecclesiastical Affairs Kerrl, from an educational angle by Minister of Education Rust. About this last executive, the London publication, *Heil*, reveals the following details:

In 1930, Dr. Rust, then member of the Hanover Local Education Board, asked to be retired on pension, submitting, as evidence that he was no longer capable of performing his duties, medical certificates that he suffered from insanity. . . . [Somewhat later] During his trial for a sexual offense, Professor

Foerster, psychologist of Greifswald University, examined him and testified that he was not responsible for his actions. In 1933, in the Third Reich, Dr. Rust became Prussian Minister of Culture, in charge of education, throughout Prussia. On September 12, 1933, the *Frankfurter Zeitung* reported the "suicide" of Professor Foerster. In 1934, Dr. Rust was promoted Reich Minister for Education, in charge of education throughout all the Reich.

As the ripples caused by a stone tossed into a quiet lake are bound to increase as they travel toward shore, so do the policies proclaimed at headquarters become more forceful when executed by non-commissioned officers who are on the periphery of officialdom. The *Soldateska* speaking in the language of a star gazer, puts into effect the cultural policies of a carpenter. We only hope that the time will come, as recent events indicate, when they will actually deify the carpenter, reducing the whole strategem to the absurdity which it is.

WHAT DEMOCRACY?

ANTHONY CLIFFORD



INCREASINGLY it becomes clearly obvious that our American "liberals" have agreed upon the best weapon to use in their attack upon Catholicism and the Church. The weapon is not a new one by any means—it is simply the old accusation that the "Catholic Church is the enemy of democracy." Now in order to answer this charge effectively and intelligently, American Catholics must avoid several pitfalls. First, they must not accept the bizarre definitions of democracy propounded by Norman Thomas, Harry F. Ward, Harry Elmer Barnes, the *Nation* or the leading tub-thumpers in the North American Committee to Aid Spanish Democracy. Second, Catholics must understand what the leading examples of "democracy" in the world today stand for. Third, they must be aware of the fact that those who are enemies of the Catholic Church are anxious to sell the American people on the idea that democracy means a *form* of government instead of an *attitude* of government. Fourth, and vitally important, Catholics must understand the part played by Catholicism in (a) the framing of our Constitution; (b) the defending of our Constitution; and (c) the preservation of our Constitution. Fifth, they must remember that, if democracy is an attitude, a spirit, which may exist in a constitutional republic such as ours or in Canada or Australia, member states of an Empire, the whole fallacious argument of the Wards, McConnells, and the other crusading "liberals"—namely, that the governments of the world may be divided, according to form, into two groups—Democracies and Fascist states—falls of its own weight.

It is not my present purpose to take each one of the above five important propositions and discuss them at any length. I wish, merely, to touch briefly

upon the current attempts of our mass-meeting, round-robin liberal brethren to smear the Catholic Church with the stain of anti-democracy. In presenting these few examples of the liberal accusation, it must not be supposed that I am including any gems of literature or meaty kernels of philosophy. As Exhibit A, I would like to present a letter published in the *New York Times* (November 29, 1936) from one Frederick L. Redefer, executive secretary of the Progressive Education Association, reading, in part, as follows:

Certain responsible individuals, such as the Reverend John F. O'Hara, president of the Notre Dame University, whose sermon is quoted in the *New York Times*, November 16, imply that democratic education is responsible to a large degree for the growth of Communism. . . . Thoughtful educators and American believers in democracy and public education are wondering if all the quotations ranging from those of Father Coughlin on one hand to those of eminent Cardinals and university presidents on the other, are part of one program and one pattern. . . . Preservation of the best in American life lies in the idealism of our Declaration of Independence and guarantees of the Bill of Rights and not in such pronouncements as those of Father Coughlin and President O'Hara. Americans want free public schools; they want a government uncontrolled by any church or theological organization; they want a press untrammelled by censorship. It is high time to challenge the statements of Father Coughlin and President O'Hara and other church representatives engaged in what appears to be a carefully organized attack upon American democracy and American public schools.

It might be well to analyze briefly both Mr. Redefer's statement and the statement which was the motivating cause behind his indignant and lugubrious warning. Mr. Redefer is at the head of a movement which is becoming a very important influence in public education, that of Progressive education (not progressive with the lower-case letter) which is anti-traditional, anti-disciplinarian and built upon the very shifty foundation of self-expression as typified by clay-modeling and a raucous classroom liberty which is at once bewildering and, shall I say, nauseating to those of us who, in the American colleges, have seen the fruits of Progressive education. Now the statement by Father O'Hara which seemed to raise Mr. Redefer's temperature tremendously, driving him, it would seem, almost to the point of mounting his horse and rallying the Minute Men again, was this:

How far has Communism gone in this country? I am not prepared to say. How far can it go? I do not know. But I know that for a century now the children of our public schools have been brought up without the knowledge of God that religious schools can impart and that a materialistic view of life threatens to engulf us.

And that, gentle reader, is the exact statement copied from Mr. Redefer's own communication, that Mr. Redefer has described as part of a "carefully organized attack upon American democracy and American public schools." That is the statement which, with others of a similar nature, Mr. Redefer places on one side as *opposed* to the Declaration of Independence and the Bill of Rights! Now it would all be very funny if Mr. Redefer were some fanatic writer of letters-to-the-Editor or some In-

dignant Citizen without standing. But Mr. Redefer is an important personage; when he speaks or writes he is assured of a hearing. Of course, the absurdity of his puerile attempt to link Father O'Hara's sincere and American protest against irreligion in the public schools with an attack upon Horace Mann and the public-school system and democracy is crudely obvious. Yet there are millions of sincere American citizens, not able to, or unwilling to probe beneath the shallowness of the Redefer position, who will accept in whole or in part his accusation against the Catholic Church.

Then, there was an editorial in the *Christian Century*, which was laden with fears for democracy. The editorial expressed "deep concern" (as Father LaFarge pointed out in *AMERICA*, July 17, 1937) "lest the Catholic Church be not properly conforming to the democratic process in this country." The editorial in the *Christian Century* was filled with all the old chestnuts: "vast property system," "allegiance to an alien temporal sovereign," "a hierarchical priestly system," "attempts to control the public schools," "requirements for mixed marriage," etc., etc.

The liberal lads are clever and they have mastered the art of publicity, planted statements and public relations. They are on their toes. But there is one thing they do not like and I suppose that in this they are only being too, too human. They do not like the public to know that they (the public, if I may use the plural) are being given a sugar-coated pill with bitters inside. For instance, the most unwelcome remark you could make to a liberal who had just made the statement that "America must beware lest a powerful foreign influence dominate its affairs," would be this: "Say, you mean the Pope, don't you?" Now this really is not quite cricket in the eyes of the liberal. He is not ready yet to attack the Church too directly. He is now in the stage of suggesting, sowing the seed, and of laying the foundations. And he hates to be caught.

Don't be so crude as to say: "The Catholic Church is the enemy of American democracy and we must curtail its influence." Heavens, no; the American non-Catholic population has not been sufficiently warmed up to accept that statement! No, skirmish around for a few years with remote statements that "certain foreign influences" are anti-democratic, emphasize that the United States does not want "ecclesiastical domination" of its schools, talk about "vast property systems which are tax-free" and "hierarchical castes,"—then, when your prospects are well in hand, they will not have to be sold; they will buy your idea!

I must admit that the Freudian psychology has been used to the hilt by our American Church-baiting liberals and the Valencia-Madrid coterie. And it is well to remember, too, that Maxim Litvinov was once a successful corset salesman. Perhaps we should go in for our public relations. But even if we do not, it is a pretty good idea to be aware of the technique now being used by those who realize that the Catholic Church is the main obstacle in the path to the New Dawn.

WITH SCRIP AND STAFF

INNOCENCE IS PRACTICAL

WHEN, in May, 1927, the late Egisto Fabbri was received into the Catholic Church, the strange thing was not that he had become a Catholic, but that he had ever been anything else. It was difficult to picture as a seeker after the Faith this Italian architect who had succeeded almost miraculously in restoring the Gregorian Chant to the very region in Italy which gave it birth, who was founder of the *Istituto di San Gregorio* for its perpetuation, and the creator of the wonderful monument to Catholic piety, the famous parish church at Serravalle, near Camaldoli and La Verna.

Like George Santayana, Egisto Fabbri was the son of a non-Catholic, American mother. He experienced a thoroughly non-Catholic education. Unlike Santayana, he turned to the land of his paternal ancestors for his cultural inspiration, and found therein the portal to that Divinely universal life of which fate would so willingly have robbed him.

Recently some of his most interesting letters were collected and arranged for private printing by my sister-in-law, Mrs. Bancel LaFarge. He wrote to her and Bancel over a period of many years, and confided to them his most cherished thoughts. Bancel and Egisto were congenial spirits, and took a keen interest in each other's work. They shared also a desire to see the liturgy of the Church brought back fully to the knowledge and use of the masses of the people.

With what thoroughness Fabbri succeeded in accomplishing this at Serravalle is a story that has already been told for American readers, for instance in the *Catholic World* for June, 1935. The people built the beautiful stone church with their own hands, as a labor of love. Mr. Fabbri supplied the architect's plans and the material. They took instinctively to the chant, once its mysteries had been explained to them. The secret of success lay in Fabbri's innocent confidence that what was most truly Catholic was most truly beautiful, and a like confidence that a genuinely Catholic beauty would be recognized and appreciated by people whose tastes were unspoiled by the elaborations of modern civilization, even though they were themselves for the greater part uneducated.

He wrote to Dom Mocquereau, in the *Revue Grégorienne* for February, 1928:

In the midst of the noise and agitation of the present time seen in the whirlpools of commercial activities, in the tempests of war and political revolutions, it is hard to form an idea of the pure aspirations, the great conceptions, the state of mind of mystical souls in out-of-the-way places. Something of this sort seems to have taken place in the souls of these humble mountaineers. Something supremely beautiful was revealed to their minds, perhaps almost unconsciously, so that they were willing to leave their houses

scattered upon the mountain slopes, faced whirling snow over steep and icy paths, through dark night and storms of wind and rain in order to reach the school and study lovingly, word for word, long psalms, antiphons, numerous and difficult responses, learning the melodies by repeating them hundreds of times, without signs of fatigue, joyfully, forgetting the long day's work, the night, the snow, the deprivation of sleep!

As a non-Catholic, Egisto wrote:

When I think that I have made this church, when I think of all the work I have begun at Serravalle which so deeply expresses the Catholic Idea and which is probably destined to go on and develop, I am beginning to feel I cannot but be of the Church to whose affirmation I am giving all the energies of my life. There is something discordant when I have done all this and am truly Catholic in spirit in being as far as the outward form is concerned a Protestant.

Later on he expressed himself:

As I look back over the past years I see that what has made me come to feel as I do towards the Catholic Church is the perception growing ever clearer of the impersonal Church existing apart from individuals and events as a spiritual reality, the embodiment of the Divine light of Christianity, a Church Divinely instituted and keeping alive within itself and transmitting marvelously through the centuries the Divine Idea which it received. One feels that spiritual reality in all Catholic Churches. . . . The idea which the Catholic Church expresses is that the Divine Spirit penetrates and vivifies all things and flowers out in all forms of beauty. When Dante says,

*La gloria di Colui che tutto muove
Per l'universo penetra e risplende—*

he expresses absolutely the Catholic Idea.

In this country it is difficult to reproduce in any one place the circumstances of popular character, popular taste and historic tradition that made possible such a flowering as Serravalle. The nearest approach might be in our Catholic Southwest. But where we find priest or people with the same single-mindedness and enthusiasm as were in Egisto Fabbri, one or the other feature of his many-sided program can be duplicated. An example thereof is the Rev. Joseph L. Lonergan, Pastor of the Church of Saint Paulinus, Clairton, Pa., who writes in the most recent issue of *Liturgical Arts*. Father Lonergan believed that the official liturgical books of the Church were meant to be taken literally. He also believed that our people could show their love of God otherwise than by "running fairs, bingoes, raffles and assorted rackets for pious purposes." The parishioners could do it if they wanted to. The result was a stone building "that seems to fulfil every requirement of the liturgy and seats 1,000 persons at a cost of \$33,000." The church is completely furnished. But there is not a "church-goods" article in it. If we had, and had had, a few more "innocents" of the type of Egisto Fabbri and Father Lonergan—and I could name many others—parishes would not now be crushed under the burden of pre-Depression debts.

JOHN LAFARGE

THE PUBLIC PURSE

AMONG the most important of the measures to be considered by the present Congress is the bill for the re-organization of the executive departments. The plan itself is not new. For at least thirty years the need of change to bring the various bureaus and their multitudinous divisions and sub-divisions into harmony has been discussed. During the Administration of President Harding, a committee of re-organization filed a voluminous report which attracted little attention, and was soon consigned to the waste-basket.

Unfortunately, the plan which bears the name of the present Administration goes, in our judgment, beyond reasonable reform. It does not re-organize or even reform, but rather centers control of all the departments and bureaus, including the civil-service commission, in one man. The theory that one official can administer them is enticing, but delusive. In point of fact, they will not be controlled by one man but by an endless line of bureaucrats, responsible, it is true, to one man, but that man himself an official already over-burdened with public duties. The scheme works out in practice to divided control, irresponsible control, conflict and confusion.

We heartily agree with Senator Byrd, of Virginia, that one of the most dangerous features of the plan is the proposal to replace the Controller General, responsible to Congress, by a Director of the Budget, responsible to the President. Under the Constitution all appropriations are voted by Congress, and the duty of the Controller General, acting under the authority of Congress, is to determine *before* any appropriation is paid in whole or in part that the expenditures are legal. This function is assigned him to enable Congress, in fulfillment of its constitutional mandate, to see that monies are paid out by the Government in accordance with the strict mandate of the law. Congress, not the Executive, is the guardian of the peoples' funds and the controller of all public expenditures.

Under the re-organization plan the duties of the Controller General are transferred to an official independent of Congress, responsible only to the President. It is true that he will furnish information to Congress, but only after the expenditures are made. Thus the constitutional control of the public purse passes from Congress to the Executive. It is also true that the bill provides for an independent auditor, but this official is merely a glorified book-keeper. With him or without him, Congress, responsible for expenditures, will be unable to exercise any control over expenditures.

We do not believe that this bill will lessen the complexity which seems inevitable when a group of Federal bureaus must work together. In our opinion, it will add new types of disagreement. Worse, the control of expenditures by an official appointed by the President and responsible only to him will inevitably result in conditions closely akin to dictatorship. One-man rule is efficient only in killing free government.

EDITOR

SELF-DENIAL

WE are not committed to the philosophy of Prohibition. We anathematize that philosophy. But as the Bishop of Fort Wayne has written in a Letter to his clergy forbidding the sale of intoxicating liquors "under church auspices, or at socials or dances conducted by Catholic societies," every Catholic is wholly committed to the philosophy of temperance. It would be well were every Catholic society in this country to adopt the rule laid down by Bishop Noll. We go further, and wish that it might be adopted by every Catholic family. This age needs self-denial as well as temperance.

THE CHRISTMAS A

IN his Christmas Allocution, the Holy Father spoke not only to the members of the Sacred College of Cardinals before him, but to the whole world. No doubt the subject of this address had been chosen with anxious care. At this holy time, when all the world should be filled with peace, the Pontiff would have been happy could he have spoken as a father to happy children. But recalling his duty as Vicar of Christ, he felt obliged to speak upon a subject which must fill Catholic hearts throughout the world with sadness.

The Pontiff fulfilled a solemn duty in calling attention to the attacks made in Germany upon the Church, and upon all who are followers of Our Lord Jesus Christ. He might have spoken of the sufferings of his children in Russia, now under the heel of hypocritical despots, or in Mexico, where it is still illegal to teach a child his duties to Almighty God, or in Spain, marked by the ruins of churches and religious institutions. That he elected to speak of Germany shows that in the mind of the Pontiff the persecution in that country has been singularly cruel. And not for a moment can it be doubted that the Holy Father spoke what he knew to be the fact—that there is persecution in Germany, "very grave persecution."

Indeed, rarely has there been persecution so grave, so terrible, so painful, so sad in its deep effects. It is a persecution which lacks neither the brutality of violence, nor the pressure of threats, nor the deceptions of cunning and falsehood.

THE WORKER SUFFERS

FRIENDS of organized labor regret that the conferences between the C.I.O. and the A. F. of L. have ended with old disputes accentuated and new differences discovered. The real sufferers in this dispute will not be President Green or President Lewis but, as the Bishops of the Administrative Council of the N. C. W. C. have observed, the rank and file of wage-earners. As far as we can see, the real difficulty is that neither leader wishes to give up his authority. We can understand that reluctance, and in a sense can sympathize with it. But what organized labor should have is selfless leaders.

TMAS ALLOCUTION

The Holy Father does not speak as an unfriendly critic of the German people. He asserts with truth that he knows Germany, and "in few countries have we known such an elect and representative people because of their knowledge, culture, and studies." Indeed, the Pontiff does not speak even as an enemy of the German Government which has launched and now continues this persecution, but as the common Father of the Faithful who wishes that all his children may enjoy the freedom won for us by Our Redeemer. Of that freedom, little is left in Germany.

In one respect, as the Pontiff observes, this persecution is the same as every persecution sustained by the Church. When Our Lord was brought before Pilate, He was accused "of meddling in politics," said the Holy Father, "of being a usurper, a conspirator against a political kingdom, of being an enemy of Caesar." So too, the Church in Germany is charged with partisan activities, and Catholics with hostility to the public welfare. The first followers of Christ were accused in like manner, and the very fact that they were Christians was held to be evidence that they were enemies of the civil authority. "My kingdom is not of this world," replies the Vicar of Christ. "We are engaged in religion, and not in politics." Here the record is clear and undeniable.

Only in the sense that Jesus Christ was the enemy of the state can the Church in Germany be accused of disloyalty. Her one crime is her loyalty to Christ.

FORD FIGHTS BACK

TO the decree of the National Labor Relations Board, "You must," Henry Ford promptly replies "I won't." Thus the issue between the Government and Mr. Ford, with the Government determined to enforce the Wagner Act, and Mr. Ford equally determined that if the Act is enforced he will close his factories and retire, at last reaches the Federal courts.

Mr. Ford, being what he is, and the Act being what it is, a clash was inevitable. It is well that the fight has been begun, for as long as Mr. Ford held out, the authority of the Federal Government to guarantee the right of workers to organize for collective bargaining, and other purposes connected with their welfare, could not be unquestioned. Mr. Ford goes into the battle strengthened by the recollection that he successfully defied the Government under the National Recovery Act. Apparently he is certain that he will emerge from this conflict with banners flying.

It will be in order to review the conflict which led to the decree of the Board. Mr. Ford's hostility to any labor organization which he does not own lock, stock and barrel, is well known. On more than one occasion, he has taken the position that he and his counselors, if he has any, know better than the worker what is for the worker's welfare. He admits, it is true, the necessity, or at least the advisability, of co-operation between himself and his workers, secured and safeguarded by mutual conference. He will not admit, however, any type of co-operation which he cannot completely control.

In brief, Mr. Ford assumes for himself the role of a benevolent dictator. He believes that the authority which comes with the possession of the largest motor-car shops in the world invests him with the wisdom and charity required to exercise it properly. It must not be thought that Mr. Ford vaunts this authority, or that he is anxious to let the public know that he possesses it. Like the Englishman of fiction, he does not think that he is always right. He knows it. The factory is his own, and he will control it as he thinks best, in the interest of the worker and of the public.

To the worker, used to the speed-up and spy system of the plants, Mr. Ford looks more like a Simon Legree than a benevolent dictator. To the philosopher, it would appear that Mr. Ford is seriously at fault in declining to admit unions and other forms of control into his business. His substantial fault is that he does not properly understand the social uses of property. Mr. Ford has never publicly said that his property is his own and he can do with it as he likes, but he appears to believe that if he said it he would utter a statement as true as Gospel. Apparently he does not realize that he holds his property not absolutely but as a steward or trustee, and that he is bound by the most solemn obligations to administer it in a manner which will make it a source of benefit to the worker, to the community, and to his own spiritual nature.

Few men of great wealth realize this simple

truth. If all did, labor riots would be rare indeed, and these periodically recurrent economic depressions which bring want and destitution to millions would disappear forever. Wealth and authority blind all but the most clear-sighted, and tend to debase all but the most pure of heart. He would be indeed a presumptuous capitalist who would claim that he needs no advice from his workers, no warning and, on occasion, restraint from the civil authority. Indeed, when an employer denies, as in this case, a natural right, namely the right of workers to organize freely, he shows that he is unfit to administer his property, and provides irrefutable evidence that he needs the curb.

As to the legal aspects of the case, we offer no opinion. That can be left to the courts, provided always that the courts are allowed to exercise the functions proper to courts, and are not dragooned into the service of the other branches of government. But it seems undeniable, even apart from the charges brought by the National Labor Relations Board, that Mr. Ford makes no pretense of denying that he bans from his shops all free labor organizations.

Mr. Ford may know how to manufacture motor-cars. But his denial of the right of his employees to organize shows clearly that he does not know how to manage a factory in which motor-cars are made.

THE ANTI-LYNCHING BILL

THE fate of the anti-lynching bill lies with the present Congress. If the bill is not passed at this session, in all probability it will be deferred indefinitely. We say this with deference to the various associations which have made this bill an object of solicitude. No doubt, their courage is not abated or their spirit weakened. But the situation was never more favorable, and if the bill is again passed over, or defeated, they must wait at least for another Administration and for a Congress of another social philosophy.

However, as we have pointed out, the tremendous interest which this campaign has aroused is by no means without result. Thousands of Americans who have hitherto contented themselves with simple condemnation of lynching are beginning to understand that something more than this simple condemnation is possible and necessary. We do not believe that the enactment of this bill would automatically check lynching. But we do believe that enactment would strengthen and extend public condemnation of this frightful crime and that in some instances it would bestow upon certain benighted communities a modicum of caution if not of humanity.

Lynching, after all, is merely a symptom of a virulent social disease rooted in vice and ignorance. That vice and ignorance we cannot dispel in a day, but in one day we can begin to move against them. It is encouraging to know that some of the strongest and most intelligent movements have originated in the South. Some day even Southern politicians may discover this, and take heed.

IN THE TEMPLE

NEARLY every Christmas season occasions a pious argument on the theme: "What did the Christ Child look like?" The fact seems to be that every age has attributed to Him the form and features which the particular age considered most beautiful. One of the earlier Fathers satisfied himself with writing that the Christ Child looked like His Mother! Of course that only raises the question: "What did Our Lady look like?" And here everyone may abound in his own sense.

But if we do not know what He looked like, we do know what manner of Child He was. In the Gospel for the Sunday within the Octave of the Epiphany (Saint Luke, ii, 42-52) the Beloved Physician who was also, as tradition teaches, a painter, gives us the picture of the Child going with Mary and Joseph "up into Jerusalem according to the custom of the feast." Under the Mosaic law, every male was obliged to present himself in the Temple at Jerusalem three times annually, and this duty began about the thirteenth or fourteenth year of the boy's life. In course of time, the number of visits was by custom reduced to one, and the boy might pay his first when he was about twelve years old. Saint Luke says explicitly that Our Lord's visit occurred "when Jesus was twelve years old." Our Lady went with Him and Joseph, for although the law did not oblige women, it seems to have been customary for two groups, one composed of the men, the other of the women and children, to make the pilgrimage.

"Having fulfilled the days," Mary and Joseph begin their homeward journey. Since Jesus was now in a legal sense a man, Our Lady thought He would return with Saint Joseph; but he, good man, wrapped up in his meditations, forgot this legal formality, and thought that He was with Mary. Not until the end of the first day's march, when the parties returning to Nazareth met, did they discover that He was with neither. They looked for Him anxiously among "their kinsfolk and acquaintances" and not finding Him, hurried back to Jerusalem. There after a search of three days, they came upon Him in the Temple, astonishing the doctors "by his wisdom and his answers." In answer to His Mother's anxious questioning, He merely said, "Did you not know that I must be about my Father's business?"

Now if we take this remark in connection with what Saint Luke writes in the same Gospel of Our Lord's life at Nazareth, that he "was subject to them," we can understand in our poor way something of the perfection of the Christ Child. He loved His Mother and His foster-father dearly, but He could not suffer this love to deter Him from the higher duty of fulfilling His Father's Will. Although He was very God, yet He obeyed Joseph, the head of the house, and Mary His Mother, being subject to them in all things. In all this He teaches us that no human love, however holy, must be suffered to come between us and God's Holy Will. If each is recognized for what it is and for what it demands, there can be no conflict, but when God calls, then man, whatever his authority, must be silent.

CHRONICLE

AT HOME. 570,000 lost their jobs during November. December 28, General Motors announced 30,000 employees would be dropped on or about January 1. . . . Matthew Woll, Vice-President of the A. F. of L. accused the C. I. O. of sabotaging the move toward labor peace. He denied the statements of C. I. O. leaders that the A. F. of L. had demanded as a condition of peace the return of the ten original C. I. O. unions, that the later-formed C. I. O. units be deserted. The International Ladies Garment Workers Union, third largest C. I. O. unit, seemed to back up Mr. Woll's contention. It was reported to be dissatisfied with the C. I. O. attitude in the peace conference. Its official organ, *Justice*, implied that the C. I. O. did not want labor peace. "We had to face costly attacks upon us in many places because we are part of the C. I. O. . . . But our members had a right to hope and to expect that when peace appeared realizable or possible it should and would be consummated," the magazine said. . . . Students from colleges all over the United States poured into Vassar for the third annual convention of the American Student Union, a Communist organization which is spreading Marxist doctrines in American schools. President Roosevelt sent a greeting to the group. . . . Newton D. Baker, Secretary of War during the World War, died in Cleveland December 25. . . . Complaints and denials poured in to Senator La Follette after he accused more than two thousand business firms of employing labor spies. It appears that Senator LaFollette did not personally check up to ascertain if his accusations were true in all instances.

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WASHINGTON. Justice Willis Van Devanter, who retired from the Supreme Court, was assigned by Chief Justice Hughes to sit as a Federal judge in the New York district. "I merely retired from active service, retaining all my Circuit Court functions," Justice Van Devanter said; "Of course, I didn't resign." . . . The National Labor Relations Board found the Ford Motor Company guilty of violating the National Labor Relations Act, ordered the Ford Company to reinstate twenty-nine employees discharged, the Board said, for union activity; ordered it also to cease preventing organization of employees. . . . Representative Snell complained to Attorney General Cummings that the Democratic National Committee violated the Corrupt Practices Act by selling books, autographed by President Roosevelt. Some of the books brought as much as \$250 each. More than \$400,000 was obtained through the books. Mr. Cummings replied he did not feel criminal prosecutions against the Democratic National Committee would be warranted. The law was lax, however, Mr. Cummings admitted. He promised to recommend legislation to Congress,

making the statute more effective. . . . Senator Norris declared that opposition to the Administration's program might bring a "demand that President Roosevelt seek a third term."

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THE CONGRESS. The regular session opened January 3. . . . Twenty-three Representatives signed a statement demanding unprejudiced consideration of the proposed Ludlow constitutional amendment for a national referendum before a foreign war can be declared. "The purpose of this resolution is to give the people of the United States the final say as to whether or not their sons shall be sent into foreign wars," the statement maintained. The Ludlow resolution was introduced into Congress February, 1935. . . . Senator Byrd warned against President Roosevelt's reorganization plan to eliminate the office of Controller General, who is responsible only to Congress. The Controller General has been "virtually the only restraining influence on reckless public spending for the last few years," Mr. Byrd declared. The Administration's idea is to get rid of an independent Controller General checking its use of public monies, put in his place the Director of the Budget who would be responsible only to the Chief Executive. "This proposal," Senator Byrd added, "to give the spending branch of the Government a free hand with upward of eight billions of dollars a year, much of it without an independent check before the money is actually paid out, strikes viciously at the vital elements of good government, good business and welfare. It destroys the last safeguard of Congress to compel expenditures to be made in accordance with the strict letter of the law."

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THE ADMINISTRATION. Japan's promise to comply with the American demands in the *Panay* incident was adjudged satisfactory. . . . With reference to the Landon telegram to President Roosevelt, Representative Fish assailed Mr. Landon, declaring he "knows less than nothing about international issues," and yet "slammed members of Congress without the faintest knowledge of the situation." . . . Four United States cruisers were sent to Australia, ostensibly to participate in an anniversary celebration. . . . Mail for Japan was seized on Japanese ships by United States agents. Lack of American postage was given as the reason for the seizure. . . . President Roosevelt said he intended asking Congress for an enlarged naval building program. . . . Mr. Roosevelt discussed the economic situation with business leaders. . . . Robert H. Jackson, Assistant Attorney General, over the air, put the finger on monopolists as the source of business ills. . . . Assailing the Jackson broadcast, former NRA Admin-

istrator Hugh S. Johnson said: "If there is anybody to be blamed for high prices and business uncertainty, it is this Government itself." Former Director of the Budget Lewis W. Douglas declared the Administration was "attacking monopoly in one field while fostering monopoly in many others."

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SPAIN. Barricaded in three Teruel strongholds, the Civil Guard Barracks, the Bank of Spain and the historic Seminary, 6,000 Nationalists under the command of Colonel Francisco Rey still continued to hold off all attacks with machine-gun fire. Meantime General Miguel Aranda, liberator of Oviedo, led 40,000 Insurgents in a fierce drive to encircle Government forces and drive them from Teruel.

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FRANCE. A new wave of sit-in strikes, with workers demanding wage increases to meet the mounting living costs, threatened the continuance of the Popular Front Government. Two thousand workers staged a sit-in strike in the Goodrich plant in the Parisian Red suburb of Colombes, raised the red flag over the factory walls. 1,800 tons of food piled up at the railway stations as the truckmen walked out. A bakers' sit-in spread from Paris to Marseilles. A general tie-up of public services followed in Paris, when subway and bus employes suspended operations and gas, electrical and water-workers sat in. The utilities strike was finally compromised with a pledge of seventy francs per month to meet increased living costs instead of the hundred francs demanded. The strike appeared political in origin, representing a clash between the Communists and the General Federation of Labor.

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GREAT BRITAIN. England's Tokio ambassador, Sir Robert L. Craigie, received the Japanese note touching attacks on the *Ladybird* and other English vessels on the Yangtze. The Government seemed anxious to close the incident, although the press continued to play up Anglo-American "parallel action" and the increase in American resentment against Japan. On Christmas Day, King George delivered a five-minute message to the Empire, hinted it would be his last. The B. B. C. announced a series of broadcasts in Arabic, Spanish and Portuguese, apparently designed to counteract Italian propaganda from the Bari station.

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JAPAN-CHINA. On Christmas Eve, Baron Koki Hirota presented a second note to the State Department in Washington which reiterated the Japanese apology and promise of indemnification for the *Panay* sinking, pointed to the disciplining of Rear Admiral Mitsunuma as a pledge against future incidents, insisted that the bombing was accidental. Cordell Hull's Christmas-Day reply accepted the Japanese apology and so closed the incident, but stood by the findings of the naval court and the commander of the *Panay* which fix the attack as

deliberate. . . . On Christmas Day Japanese legions from Shanghai formally occupied Hangchow, then streamed away southeastward toward Fenghwa, 115 miles distant, the birthplace of President Chiang Kai-shek. From North China they crossed the Yellow River, took Tsinan after a four-day fight, turned down the Tsientsin-Pukow railway toward Tsingtao. That city was cut off by land and blockaded by sea, and was expected shortly to fall into Japanese hands, together with the whole of the rich Shantung peninsula. Commanding General Matsui threatened to punish further anti-Japanese resistance by a 1,000 mile trek inland to Chungking, one of China's two provisional capitals. . . . From Shanghai, Consuls John Allison and James Espy sailed on the United States gunboat *Oahu* to reopen the consulate at Nanking. Fatal hand-grenade attacks by lurking Chinese in Shanghai led Japanese authorities to subject all Shanghai's inhabitants to new drastic regulations meting out death or other severe penalties for any offence against the Japanese military; it was announced that these regulations and penalties will be extended to all occupied territory.

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FOOTNOTES. In Germany, General Erich Ludendorff was buried with pagan rites. . . . A welcome economic revival, with freer circulation of money, helped Christmas cheer in Italy. . . . Ignaty Yakubovitch, Soviet Minister to Norway, received an order to return to Russia. He refused, settled down in Oslo, adding another to the list of Bolshevik diplomats who prefer to take a chance at assassination in a foreign country to the practically certain death awaiting them in the "worker's paradise." . . . A new purge hit the Transport Commissariat in Moscow. Alexandre Barmine, Soviet diplomat in Athens, Greece, who also refused an invitation to return to Moscow, revealed that the Stalin trials are frauds, that liberty has departed from Russia. . . . Mexico ordered stopping of 100 United States oil tank cars before they could cross the frontier. President Cárdenas, afraid that the American oil companies could not pay the increased wages he ordered them to pay, was said to be contemplating seizure of the oil-tank cars. The tank cars are American owned. President Cárdenas expropriated United States properties at Tia Juana. American investors had put \$10,000,000 in these properties with guarantees of security from the President and Congress of Mexico. . . . Midnight, December 28-29, the Irish Free State ceased to exist, the new State of Eire (Ireland in English) came into being under the new constitution. . . . King Carol of Rumania asked Octavian Goga, pro-German, to form the Cabinet. Goga received less than ten percent of the vote for the Chamber of Deputies. . . . The Cuban Amnesty Law went into effect. . . . Addressing the Cardinals Christmas Eve, Pope Pius referring to Germany declared that "rarely has there been persecution so grave, so terrible, so painful, so sad in its deep effects. It is a persecution that lacks neither the brutality of violence nor the pressure of threats nor the deceptions of cunning and falsehood."

CORRESPONDENCE

JEFFERSON DAVIS

EDITOR: Deeply appreciative as I am of Father Blakely's perhaps too generous statement that my *Jefferson Davis, the Unreal and the Real* is "a masterly biography which will dispel many calumnies against the Southern leader," I do not wish to question his interpretation of Davis' youthful impressions formed by a couple of years of residence among the Friars of Saint Thomas College. Father Blakely doubtless knows far better than I whether those Friars, "miserably poor," as he says, were poor as a body or only poor individually, or whether both individually and as an institution they were "miserably poor." The important point is that residence among them colored the whole of Davis' attitude toward the Roman Church, and toward the institution of African slavery, which institution Las Casas had defended at its beginning upon the ground that it brought the unhappy victims within the sound of the Gospels, and which was unfortunately defended upon that same ground by many generations of devout Christians, Roman Catholics and Protestants alike, down to the very end of its existence in America.

In addition to the proof of Davis' later attitude toward the Roman Church, cited by Father Blakely himself from Father O'Daniel's *Life of Bishop Miles*, there are, in Davis' voluminous papers, many examples, several of which have been cited in my book, notably his appeal to the Pope for aid and sympathy when the Confederacy was most in need of powerful succor; and the friendly reply of His Holiness himself which is given in full in my book.

I accept also Father Blakely's assurance that I need not have said that the Friars made "no attempt to proselyte Davis," because "no such attempt is ever made." But if the word *proselyte* means, as I perhaps erroneously employ it, "seeking to influence individuals of other creeds by such honest methods as circumstances enable one to employ," I should not be disposed to blame the Kentucky Friars if they had attempted to proselyte Davis. The souls of men are of far more importance than formal courtesy, and if one really believes that souls are eternally saved by accepting the doctrines of the Church of Rome, why should its Friars not attempt to bring them into the Church when opportunity offers? I find nothing in Davis' life which should lead one to believe that he would have censured such attempt. Reared in a devout Baptist family, educated in part by Roman Catholics, in part by Scottish Presbyterians and other devout Protestants, he emerged a religious cosmopolitan, in the sense that he was able to look with sympathy upon the religion of any man who honestly cherished a religion, and ready always to allow each one to work for the success of his own faith, as

Davis, a convinced Episcopalian at the last, worked for his own. His scorn was reserved for those who hold their religious faith too lightly, not for those who sought to bring others to their views.

Rome, Italy.

ROBERT MCELROY

(See the Comment on page 314 for a discussion of several points raised in this letter. EDITOR.)

"THE REAL DILEMMA"

EDITOR: When an old dyed-in-the-wool, blue-stocking Presbyterian sits down to write congratulations to a devout Catholic, that is indeed America.

A good Catholic friend of mine who is a very high-grade man called my attention to *AMERICA* by giving me your issue of December 4 with its Book Review Supplement. Last night he handed me the issue of December 11. I have entirely digested the December 4 issue and am sending it to an honest agnostic friend and requesting him to read it and then hand it to a mutual friend who is a devout Catholic, with my very highest compliments.

I am not an "old fogey," by neither am I a Modernist, nor yet a Materialistic Evolutionist. You and I have the same Saviour, and doctrinally there is hardly a thin sheet of tissue paper between us.

Protestantism is a mess as a whole, but among all their sects there are generally a handful of conservative, converted people who love Our Lord. Unfortunately, the majority of Protestants have no comprehensive knowledge of the Catholic Faith and many have much misinformation which, of course, is harmful in every way. If you and I talked together, you would pronounce me orthodox.

May Our Lord bless you. The country needs your publication, it is the best thing I have seen.

However, our Protestant people, so called, are seventy-five to ninety-per-cent pagan and America suffers therefrom. So, what to do? That is the burning question of today because to endeavor to make Catholics of them is about as easy as for you and me to jump to the moon. They badly need a real Christian religion in their hearts, minds and souls; otherwise our nation is doomed.

Catholicism may have plenty of pagans. Of that I know not, but I do know of Protestantism. I presume that a large per-cent of Protestant people think of Catholic people as very largely an ignorant class of folk. That is a real dilemma, especially when the facts might be reversed and the shoe placed on the other foot. An ignorant Protestant is about as sorry a piece of humanity as you will ever meet. He knows nothing, and I dodge him. But an ignorant Catholic has at least something in which he believes, and that is his redeeming feature.

This is quite a sad confession I am making to

you but, as the old colored preacher said: "dem dere am de facts." The original protest of the days of the so-called Reformation are worn out long since. Protestants today do not know what it means or meant, they have no protest to make about any thing religiously, spiritually or theologically. I am using a generality when I say this. The Count Wellhausen hypothesis was the beginning of a complete collapse and rationalism has taken its toll and Lucifer laughs in glee.

Keep at your work, brother, and you have my prayers, the prayers of a Christian believer outside of your Catholic fold, praying for you and your work. That is indeed America.

Address Withheld.

A CONCERT TENOR

TOO OPTIMISTIC

EDITOR: When I looked into your December 11 issue and saw that it contained *The New Dawn in Mexico*, I experienced a great amount of satisfaction. I am myself a Mexican, and this was the first article in almost two years in which you promised to treat the serious situation in my country.

I read what I hoped would be a daring exposition of the truth in Mexico. What I found was a sadly disappointing painting of the situation.

Of course, we receive any praise of Dr. Miranda joyfully, but from the trend of the article the reader would imagine everything rosy. The author seems to fail to understand that a powerful Catholic lay leadership is not a thing of only the present. It has always existed, and sometimes even more powerful than that of today. He is also unaware of the fact that it is not because of a lack of lay leadership that Mexico has failed to liberate itself from Masonic despotism. The only setback to previous Catholic movements was much more powerful. It was the interference of American capitalists and even the American Government in favor of the band of armed ruffians whom no true Mexican can consider as a legitimate government. The fact is, were it not for this interference the Mexican people would peacefully or otherwise have long ago rid themselves of the present subjugation.

Los Angeles, Calif.

EFRAIM PARDO

DURABILITY VS. STABILITY

EDITOR: In Father LaFarge's mild criticism of Mr. DuPont (AMERICA, December 18), he finds fault that Mr. DuPont claimed: "The idea which is the egg from which each industry hatches is always one particular idea—namely, how a profit can be made. If it develops that a profit cannot be made, the industry is never hatched. Or if it develops after hatching that it cannot operate at a profit, then industry dies."

Is it not true that even from the beginning of the world, all industry, even though it be very small, depended on whether the owner, even though an individual, could sell, trade or barter his goods with a profit or an advantage?

Artificial and superficial as our much vaunted civilization is, it is only by increasing our wants and desires that will furnish employment for the multitude of persons; and under the best possible conditions it is futile to expect stability in employment, for the reason that the production of durable goods automatically demoralizes the whole situation.

A skyscraper costing \$15,000,000 dollars will be built in a year and will last fifty years, but every man working in its construction will have eaten up what he earned very quickly.

Common sense tells us that with our quick methods of production we cannot continue indefinitely to produce goods which will last a long time just to furnish food for these workers. There is a point when both public and private moneys run out.

It is futile to assert that as long as every person is not supplied with an auto there should be no stoppage in production or, in plain language, overproduction. For it is preposterous to suppose that every person will be in a position to buy or support an auto.

I am not attempting to deprecate the introduction and practice of Christian principles in business and industry, but even they will not solve the problem, since if all of the profit were distributed among the workers, the worker's condition would not be materially helped if their standard of living would be enhanced. It is not what you spend, but how you spend it which counts.

Cincinnati, Ohio

WILLIAM RIECKELMAN

TO THE NUNS TOO

EDITOR: No doubt AMERICA will be deluged these days with expostulations that are certain to follow in the wake of so fatal an oversight as has unwittingly blemished the first page of the year 1938's first AMERICA.

What about the nuns? Are they to have no place in the greetings so cheerfully extended? Are they not more deserving of a genuine greeting than some of those mentioned? On whom, if not on the nuns, is the Catholic clergy dependent in a very real sense? From whom, if not from the nuns, have been born the first glimmerings of thought that eventually led to a vocation to the Holy Priesthood? How many of our priests today are there not, who can recall that the first seed of their ultimate consecration to Almighty God, had been planted in their heart by their teachers in the grade school, the nuns?

Numbering 125,000 in this country, they form the backbone of the Catholic Faith. Who has had the influence they have had on the spiritual growth that accompanies the pupils sent out from their schools? Are they less worthy of a Christmas greeting than our priests the germ of whose vocation they planted? Are they less worthy even than the hierarchy, our staunch defenders of the Faith in the public fora?

St. Marys, Kans.

L. J. E.

LITERATURE AND ARTS

FELIX ARVERS, A TRIUMPH OVER THE CRITICS

T. J. WILLISON

AT the turn of the present century, when old Mont Martre, Paris, was being abandoned to a dilettante element that had gravitated there from the four quarters of the globe, creating a cesspool of iniquity, a group of deserters congregated on Boulevard de Montparnasse, south of the Seine. Purged of a degraded element they loathed, this group became the nucleus around which eventually gathered the most brilliant minds of Paris, and thus came into existence this celebrated Latin Quarter. The center of gravity around which this brilliant circle revolves is Rotonde's Café. Does one seek a certain genius, mature or budding? Look for him at Rotonde's, never in the slums of old Montmartre. He will be found clean hearted and looking out open-minded upon the world's passing pageant of Art, Music and Letters to which he is probably contributing his share of brains and industry.

Seated at dinner here one evening was a group of six friends, a sextette of kindred spirits drawn together by mutual interests in the three arts. The conversation eventually turned to a series of vicious attacks lately appearing in one of the Paris journals, and directed at a brilliant young writer, also a member of this group, but absent that evening. This is not an uncommon characteristic of Paris journalists who style themselves *critiques*. In fact, for more than a century it has been their custom to wield their vitriolic pens in denouncing the work of this or that man possessing the temerity to bid for fame, especially if he lacked the forethought to pave the way in some reciprocal manner. Sarcasm linked with a few stock phrases clothed with an audacious semblance of authority, and many a budding genius has read *finis* to his dreams, and disappeared. The consensus of opinion at this table was, another victim had met his fate and vanished. It was an old, old story to all of them who had seen it enacted in all its phases, sometimes to belie the criticisms, the victim eventually taking his place in the sun posthumously, his so-called critique, dead also and forgotten.

One of the party referred to, himself a *critique* on the *Temps*, drew from his portfolio a clipping of an unsigned sonnet, yellowed with age, and passed

it to his friends, saying, "Here is a sad example of this frightful wrong, what think you of it?" "Masterful," "exquisite," were the responses, "but who was this genius who could write such a gem and remain undiscovered?"

"That is a story in itself," replied the *critique*, who was none other than the celebrated M. Jules Janin, noted for his discoveries of genius and the encouraging manner in which he dealt with the tyro in a fond hope of making that discovery rather than close his columns to a struggler while one ray of hope remained. Here is M. Janin's story:

"When, in 1834, Honore de Balzac settled down at No. 13 Rue des Batailles for the purpose of excluding himself from the world of Paris, and especially from that part of 'the world' to which he owed his remarkable and tremendous debts, real and imaginary, the paying off of which gave to the world some of the best treasures of French literature, while it cost the debtor his life, he gave positive orders to admit no one whose name was not on a small list which he made his servant learn by heart and repeat to him every night and morning.

"One day there came to the house a young man of slight figure and expressive face. He wore his hair long, and his coat, a long black one lacking several buttons, was threadbare and shiny. The door was unceremoniously shut in his face, such visitors being the common fly in the ointment of all great authors. But the next day he came again, and he continued to come until the servant, sorely troubled, explained the matter to his master.

"'Ha!' said the author of one hundred and forty-five volumes, 'he comes every day, does he? Has been here for the past fortnight? Well, when he comes again, admit him, such persistency should be rewarded.'

"The next day the young man came as usual. Apparently he was surprised at his reception, but took it as a matter of course. His name, he said, was Felix Arvers; he was born in 1806, at Paris, and had received a careful education at the hands of his father, who was a lawyer. He was without money or relatives, and believed he had some genius in writing verses. Here he drew from under his long

black coat a quantity of manuscript which he presented to his host.

"Ha! said Balzac, 'you have some of your work with you? Very good, come again tomorrow and we will talk it over. I am busy now.'

"On the following day the young man found his manuscripts, but not Balzac. Across the first page was written in the minute hand of the great author, 'I have read some of this, and there is absolutely nothing in it.'

"Balzac, however, was not the only one to whom Felix Arvers paid a visit; there were many others, authors, poets, dramatists and journalists, but all of them treated him in a similar manner. He was no poet, and never could be one, they said. In the meantime he wrote quantities of rhyme that no one cared to read, and that no one would publish.

"Perhaps, after his first failures, he found a friend or at least a patron, for the next year a small edition of his poems called *Mes Heures Perdues* appeared in print. The principal pieces were a tragedy *La Mort de François I*, and a light comedy *Plus de Peur que de Mal*. The book was mercilessly attacked by the *critiques*, and its luckless author was so brokenhearted that, having meditated suicide, but lacking the vanity or courage to carry out his purpose, he was seized with a fever and taken to the hospital of Saint Louis, where for a month or longer he lingered between life and death.

"During his struggle for life in the hospital his courage was strengthened and his fears allayed by the Sister who was his nurse, finding at length there was much in life, after all, her tender, loving care having made life very dear to him. When he left the hospital his heart was in the keeping of the sweet Sister who, without pausing or faltering, continued her errand of mercy. It was a beautiful picture of the poet lying in the silent, white ward watched over by a Madonna. But it faded quickly as Felix Arvers returned to the world, met with indifferent success, but became known as a successful imitator of 'Scribes,' and wrote rollicking verse for the *Theatre Français*. Dying in 1851 he would have been forgotten in a week if his fame rested solely upon what the world already possessed of his work. But of all the lines of forgotten poetry from his pen, there was one little sonnet no eye but his own had ever seen. It was found among his papers at his death. You have just read it and, in my opinion, it entitles the author to a place among the French immortals.

"Now is it not a shameful, damaging thing that these vultures calling themselves *critiques* should have driven this man from his high purpose? The language is beautiful, the inspiration divine, since the tragedy of his hopeless love for a woman wedded to the Church transmuted a common wayside pebble into a gem of dazzling brilliance, transcending all *critiques* and criticisms. The author died at the moment he was due to take his place in the sun, but his sonnet will live on forever. And so, gentlemen, I ask you, what is a *critique*?"

So, after all, the picture in the hospital of Saint Louis, the poet near to death, the sweet face of the Sister, her devotion to him as a suffering creature

of God, his silent love for her as a noble, tender woman, is true. You cannot doubt it after reading the sonnet. It is the first time it has ever appeared in print in America, and its English translation the only one ever made of it, to the writer's knowledge, a work of love to bring to the readers of AMERICA this truly inspired verse with the story of its sad and fruitless conception.

Original Sonnet

Mon âme a son secret, ma vie a son mystère,
Un amour éternel en un moment conçu;
Le mal est sans espoir, aussi j'ai dû le taire,
Et celle qui l'a fait n'en a jamais rien su.

Hélas! j'aurai passé près d'elle inaperçu,
Toujours à ses côtés, et pourtant solitaire!
Et j'aurai jusqu'au bout fait mon temps sur la terre,
N'osant rien demander et n'ayant rien reçu.

Pour elle, quoique Dieu l'ait fait douce et tendre,
Elle ira son chemin, distraite, et sans entendre
Ce murmure d'amour élevé sur ses pas.

A l'austère devoir pieusement fidèle,
Elle dira, lisant ces vers tout remplis d'elle;
"Quelle est donc cette femme?" et ne comprendra pas.

A CHALLENGE

THE following translation of Felix Arvers' sonnet was offered by Mr. Willison. I subjoin it with the change of the one word from his version.

My soul has its own secret, life its care,
A hopeless love, that in one moment drew
The breath of life, silent its pain I bear,
Which she who caused it knows not, never knew.

Alas! by her unmarked my heart-ache grew,
As by her side I walked—most lonely there,
And long as life shall last I am aware
I shall win nothing, for I dare not sue.

While she, whom God has made so kind and sweet,
Goes heedless on her way with steadfast feet
Unconscious of love's whisper murmured low.

To duty faithful as a saint, some day
Reading these lines all filled with her, she'll say,
"Who was this woman?" and will never know.

This does well, but I think Mr. Willison will not mind my saying that the intensity of the original is lost by too much simplification. The poet did not "walk" by her side, he lay in bed, so it seems to me, and the sound of her footsteps which struck his heart's chord is completely omitted.

And so, with Mr. Willison's kind permission, and all congratulations to him included, I should like to throw this poem open to competition to some of AMERICA's poets to see what they can do with it in translation. The best translation sent in I shall publish in our poetry page, allowing the author the usual remuneration.

Of course what is true is that the poem cannot be translated. Nothing can ever be translated. Horace's *Odes* mean what they mean in *Latin*, not in English, because sound, order, succession of syllables, etc., all contribute to *meaning* as much as the literal connotations of the words do. But it is fun to try our hands at them by way of vehicling them into another language.

BOOKS

SPHINX COMES TO BROOKLYN

TALLEYRAND. *By Comte de Saint-Aulaire. The Macmillan Co. \$3.50*

WE are asked to believe that in this *Talleyrand* by Comte de Saint-Aulaire we have "one of the most analytical and at the same time picturesque and anecdotal studies" yet written of the sphinx-like statesman and diplomatist, Charles Maurice de Talleyrand. Truly it is a fascinating story, like so many others in the enormous literature that has grown up around the romantic and diversified life. Yet one chapter that would have a special local interest, his visit to New York, is missing from the book.

When the *quondam* Bishop of Autun was kicked out of England in 1794, after a voyage of thirty-eight days, he landed in Philadelphia. The record of his stay there is not edifying. He found Americans, he relates, torn between a passion for independence and a passion for money, and attributed their welfare to the peace of religious toleration. "A year here will kill me," he wrote to Madame de Staël; so he journeyed over to New York. This book says nothing of what he did here, but from local annals we know that he lived at the Kennedy Mansion, No. 1 Broadway, visited Aaron Burr at his beautiful Richmond Hill manor house, and tarried for a while at the fine Thompson residence in the hamlet of Harsenville, which was located at what is now Seventieth Street west of Broadway. This was in 1795. New York was then the capital of the Republic and the new Federal Government was in process of organization under the regulations of the Constitution.

The foreign diplomatic representatives had been located here, and there were a number of well-to-do French residents. But Talleyrand does not seem to have made any intimate contacts in that field. He next crossed the East River and went to live in the village of Brooklyn on the Kings Highway, now Fulton Street. The market gardeners from the outlying farms interested him, and he would ride with them on their wagons and discuss crops. Tradition says he was thus the means of introducing a number of trees, plants and vegetables to the Long Island farmers.

Then came the call back to France, in June 1796. He hastened to make his obeisance to Louis XVIII with his fellow apostate Fouché: "Suddenly a door opened and silently there entered Vice leaning on the arm of Crime," is Chateaubriand's cruel jibe. De Saint-Aulaire contends in this life that Talleyrand's historic repentance at the end was sincere. Let us hope so. The book is translated from the French by George Frederick Lee and Frederick Stephens, with an introduction by the former.

THOMAS F. MEEHAN

AND OF BEING EARNEST

THE IMPORTANCE OF LIVING. *By Lin Yutang. A John Day Book: Reynal and Hitchcock. \$3*

DOCTOR LIN YUTANG'S newest book of essays on a multitude of subjects is one of those charming volumes that you should have well within reach, so that you may read a chapter or two at your leisure—that leisure that the author so strongly recommends to hurried and flurried Americans. Each paragraph is packed with provoca-

tive opinions—with many of which you may or may not agree.

Dr. Lin Yutang is the author of *My Country and My People*, as well as many other studies in English and Chinese. He writes with grace and power. This witty Chinese gentleman bears with him a weight of learning, nevertheless he carries it lightly and with gaiety.

I think the clearest explanation of this series of delightful essays is given by the author himself in his preface, when he says that these thoughts are his personal reactions to the assimilation of the ancient Chinese classicists, as well as many Western writers of a more modern trend. He does not intend to expound truth as such, but "to have good long leisurely discourses" about all things that pertain in any way to the fuller life and the greater capacity for the keen appreciation of this better life.

He would have us enjoy the beauty of earth and sky; be less ambitious for the honors and riches of the world; to obtain a detachment from the artificial; to be satisfied with the simple pleasures of home and family, with time for the expansion of the mind and soul. He pleads for the restoration of the family in the Western world as against the destruction of it according to the aims of the Marxian State. He writes vividly and simply on an immense variety of topics.

Yet this is a book of decided contrasts, particularly for the Catholic reader, for while one concurs in his opinions of the home and the things of the spirit, one must perforce differ from him in his theories on religion. In his chapter on "Why I am a Pagan," he is sincere in his exposition of his own religious experience; but we find in his other criticisms of the tenets of Christianity, an almost pathetic store of misinformation. He unfortunately reduces the revealed truths and teachings of Christianity to the same level of pagan mythologies.

CATHERINE MURPHY

A GENERATION COMES OF AGE

THE NOVEL OF ADOLESCENCE IN FRANCE. *By Justin O'Brien. Columbia University Press. \$2.50*

THE spirit of the last decade of the nineteenth century, so weary of its own overwhelming intellectualism, so fascinated by the subjectivist philosophy of Monsieur Bergson with its emphasis on the importance of following instinct and feeling, turned to the youth of that day, toward adolescence with its hitherto unprobed mysteries, secrets and problems as the center of interest and of hope for the coming century. In his study of the adolescent as the favorite character in modern French fiction, Mr. O'Brien gives a complete analysis of the causes for this enthusiasm, and of its resulting influence in the life and literature of the first thirty years of the twentieth century.

Of the adolescent himself he gives a many-sided picture, drawn from his own exhaustive research into the hundreds of French novels dealing with the subject from all possible angles. Well-chosen quotations from these novels enrich the text, but they will no doubt make it difficult reading for all who can not read the language easily. Educators and sociologists will find this book invaluable in dealing with the problems of adolescence; for in treating this aspect of French literature, the author has clearly demonstrated that it has given us the synthesis of all the mental, physical and spiritual difficulties and delights of maturing youth.

In separate chapters Mr. O'Brien has traced the influence of English, Russian novelists, of the cataclysmic tragedy of the Great War, and finally of individual French writers, such as Rimbaud, Barrès and André Gide, not only on literature, but also on the lives of these generations of young men. However, even as the war-torn generations of 1900-1920 have now reached their maturity, so, the author points out, has the spirit and literature of the twentieth century.

The young men of today have not the same problems to face as had their fathers and older brothers. Instead of the imperialism of the ego, uppermost at the turn of the century, there is now in the world such a glorification of order and discipline that restless finds no haven, and the individual is given little consideration. With 1930 the instability of the post-war period began to disappear, and in his conclusion Mr. O'Brien sounds a prophetic trumpet, saying that the time of confusion and revolt has passed, giving us the hope that modern French literature has reached its majority and will now rise to new heights.

PHYLLIS M. JOY

BOOKS IN BRIEFER REVIEW

THE RAINS CAME. By Louis Bromfield. Harper and Bros. \$2.75

THE best to be said for this book is that it has technical excellence as a well-constructed novel. This is dubious praise, for many have that much to commend them nowadays. It is a great pity that good talent devotes itself to such subtle breaking down. *Finesse oblige!* There is in Mr. Bromfield's book much voicing of moral doctrines by his characters whose voices, however, sound a little too much like those thrown by a ventriloquist. There is too much without quotes in the way of a know-it-all philosophy of life, which in the form of despising hypocrisy may be at bottom a sneer at what a too small understanding fails to see is not religion, but an individual's false idea thereof. The story is full of loathsome people in India (a country which Mr. Bromfield, not Kipling, understands), full of their beastly doings—page after page of nastiness (but not nastily told), until the earthquake and the flood. Then lo! how changed are all the lechers! They are complete humanitarian altruists.

THREE THEORIES OF SOCIETY. By Paul Hanly Furley, Ph.D. The Macmillan Co. \$2

NO better introduction to the study of sociology could be recommended than Father Furley's book. After stating the chaos in present-day sociological thought he goes about finding the solution in a businesslike methodical manner. Incidentally there are valuable references in this section to previous studies by the author regarding the shortcomings of the mathematical technique in sociological studies.

Three points of view are possible: The Positivistic, the Noëtic, and the Pistic, according to the three ideals of society that have found favor. The Positivistic society rests essentially, so Father Furley proves, on the modern "success" ideal, which he defines and elucidates by excellent examples familiar to moderns. This ideal is materialistic and therefore it is found to be cramping to human nature.

Noëtic society, is one "characterized by its members' dominant purpose of obtaining socially the highest human destiny discoverable by the immediate act of the intellect." This is an advance over the former ideal, but still lacks the perfection which only a spiritual, a Pistic society can give—in other words, a society that rests on faith and charity and that seeks the kingdom of God. These are commonplaces to a Catholic, but they can never be too emphatically restated. The life and the certainty that is ours may thus perhaps with God's help

be communicated to our guideless fellowmen, at least to men of good will.

The quality of thought and expression in Father Furley's book ought certainly to recommend his message to those who need it, and please God, will seek it. To guard against any possible misunderstanding, a very valuable glossary of technical terms has been added.

HITLER'S DRIVE TO THE EAST. By F. Elwyn Jones. E. P. Dutton and Co. \$1

THIS handy little book is inspired by a study of the underground methods by which Nazi Germany is seeking to gain control in the various countries of Eastern Europe, including Greece. The author is a young English barrister who organized in 1934 the legal defense of the Austrian Social Democrats.

He is well informed as to the various currents and is able to distinguish between the different metamorphoses of the Little Entente. Most of the matter he relates is of public record. Like G. E. R. Gedye, whom he frequently cites, he is completely taken by the stereotyped Popular Front interpretation of political events and indiscriminate glorification of Popular Front heroes. The words of the Soviet Ambassador to London, that the "division is not between Communism and Fascism, but War and Peace," are taken at face value. In Spain, seventy percent of those fighting on the Loyalist side are "devout Catholics"; and he offers tribute "to the democrats mowed down by the Fascist bullets in the bull-ring at Badajoz, and to the men, the women and the children fighting the battle for peace and liberty in Spain." Remarks in the early chapters on the inactivity of the Pope in Germany are taken back (without correction *in loco*) in a small-print epilogue at the close.

DISCOVERING DRAMA. By Elizabeth Drew. W. W. Norton and Co. \$2.50

THE drama would seem to be a subject of pretty general interest, yet this is one of the few at all comprehensive books about it simple enough for the layman to enjoy without the sensation of being talked down to. The book indeed proves more than a guide to the drama: it is a study and survey of it from the days of Sophocles to those of T. S. Eliot and Maxwell Anderson. The periods of its greatest flourishing are stressed and analyzed; and an interesting distinction made between theatre and the drama, or in other words, theatre and literature—which is particularly salutary in this director-ridden age.

One may differ from Miss Drew here and there, on, say, the story of Noe referred to as a "myth," and on a trifle too eloquent defense of Restoration comedy (it seems sounder to stand beside Doctor Johnson here); and one may be surfeited with over-big helpings of Ibsen *rechauffée*. But it is necessary to be grateful to her, nonetheless, and especially for the thoughtful, penetrating chapters on the dramatist as artist and as craftsman which illustrate their points by happily chosen quotations from both ancient and modern plays. The author of *Discovering Poetry* has scored again.

THINK AND LIVE. By Morrison and Rueve. Bruce Publishing Co. \$1.70

DEVELOPING the proposition that a man should live rationally, this volume is an informal, wide-awake and very interesting series of unified essays.

The authors have extracted from Scholastic Philosophy the theses underlying Natural Religion: the necessity of logic, the fact that means of certitude, the nature of man, the existence of God, the obligation of the Natural Law, with special emphasis upon the principles of sufficient reason and causality. The approach is practical rather than theoretical, the style lively and readable, the development made attractive and informative by a generous use of examples and citations from a pleasing variety of sources extending from the Hebrew Psalms to Alexis Carrel, and from some sublime passages written by Augustine to the latest vaporings of the popular press.

Insistence throughout is on reason; no appeal is made

THEATRE

to Revelation, for the book is specifically an appeal to the intelligent, but unreligious student. It is more of a stimulus to serious thinking on the problems it introduces than an adequate solution of the problems, and it is most effective when tearing down the barriers of prejudice, confused thinking and false assumptions that prevent an acceptance of truth. The popular style in which the matter is presented, and the number of questions treated in its 180 pages make impossible the strictly scientific statement of problems, and the rigid precision of demonstration that would be demanded of a philosophical text.

Particularly is the problem of certitude approached too simply, and solved too naively to meet the modern requirements of epistemology. *Think and Live* does not take the place of a philosophical text-book, but it makes a pleasant and useful companion for one.

FRONTIERS OF FAITH AND REASON. By Vincent McNabb, O.P. Sheed and Ward. \$3

IN a period when clear, deep thought and careful writing are by no means common, Father McNabb's group of essays is a refreshing discovery. Theological literature in the English tongue is all the richer for them. For one desirous of some real, vigorous mental activity the first few essays should prove quite satisfying. In these Father McNabb treats of such topics as Faith, reason, infallibility, doubt, freedom; throughout, the reader is presented with clear, concise explanations and distinctions. The essays on Saint Thomas should prove to be not only enlightening but also a strong incentive for the student to study more thoroughly the works of the Angelic Doctor and to see further for himself how Saint Thomas is really the teacher of all ages.

The essays concerning Scripture will have value for the student of the Bible in suggesting to him lines of investigation, and in giving him much light on the problems in exegesis which Father McNabb sets forth, and for which he proposes solutions together with the proofs. As an example, there is the author's interesting discussion on the omission by Saint Mark and by Saint Luke of the Primacy statement found in Matt. xvi. 17-19. Father McNabb argues strongly that this and similar omissions happened because the Evangelists wished to avoid hurting the imperial susceptibilities of their Roman audiences. Clearly, these essays on Sacred Scripture are the product of a scholarly and deeply religious mind.

WILLIAM SAMUEL JOHNSON, A MAKER OF THE CONSTITUTION. By George C. Groce, Jr. Columbia University Press. \$2.75

TWO themes, interwoven but clear, divide the interest of Mr. Groce's biography: affairs of the American colonies from the Stamp Act to the ratification of the Federal Constitution, and the unobtrusive but consistent influence on those affairs of the American Dr. Johnson, scholar, jurisconsult, senator from Connecticut, first President of Columbia College, gentleman always, and always a diplomat.

"I would not serve the people against the Crown nor can I the Crown against the people," wrote Johnson in 1769, at the age of forty-two. This seems to reflect his philosophy of life. Surely his mind was habitually deliberate and tolerant. In the time of widest cleavage between Whigs and Tories such a non-partisan attitude earned more suspicion than trust; at most other times it served him well and his country very well. Despite strong ties to England, his reserved judgment finally espoused the cause of liberty, not rebellion.

Mr. Groce's task has been difficult for want of that abundance of material in which so sympathetic a biographer would take delight. Pains and cautious speculation have supplied much, and the final estimate seems altogether fair. The savor of an academic essay lurks faintly in these pages, but not annoyingly if the reader does not expect the finest fragrance of biographical literature. Three or four hours required for the reading would be amply rewarded.

HOORAY FOR WHAT. We may as well admit at once that the hooray up at the Winter Garden this season is for Ed Wynn, back to us after a long absence in which he dallied with radio programs out in California, and that the pleasant uproar over him is entirely justified. He is as funny as ever. His clothes are even funnier than ever. And his role, that of the inventor of a new and especially devastating war gas, gives him opportunities to turn a little verbal poison gas on our present-day war lords, which is deeply satisfying to each and every spectator.

For the rest, the vehicle chosen for him, *Hooray for What*, has all the best features of the spectacular Lee Shubert productions. Harold Lindsay and Russel Crouse wrote the libretto. The songs are by E. Y. Harburg and the music by Harold Arlen—a distinction not as subtle as it at first appears. There are smashing settings by Vincente Minelli, and Robert Alton has arranged the dances—which are done by Paul Haakon and the Reilly troupe. Haakon's toe dancing alone is worth a journey to the Winter Garden. He has few if any equals in this special art. There is a lot of verve and gayety on the stage even when Mr. Wynn is off it; and when he appears the audience settles back even more comfortably in its luxurious chairs and shouts with laughter every time he opens his mouth, which is very frequently during the course of the production.

In other words, the spectators don't even wait to hear his lines. They have the heart-warming knowledge that whatever the lines are Mr. Wynn is going to be funny—and if there is anything more satisfying than that on our stage this season I have yet to find it. Only in New York's other smash hit, *I'd Rather Be Right*, does one find audience and star working together in such joyous harmony. The reason for this, if you ask me, is that we are all in such desperate need of laughter this winter. Now we know where to go for it without fear of being disappointed.

TELL ME, PRETTY MAIDEN. The trouble with *Tell Me, Pretty Maiden*, produced by George Bushar and John Tuerk at the Mansfield Theatre, is that its author, Dorothy Day Wendell, couldn't quite make up her mind whether to make her play a farce or a drama. Playwrights sometimes have to face this little problem, but they should always solve it before the play is put on. Otherwise the audience is confused. It wants to know whether to laugh or to cry, and it wants to be sure of doing each in the right place. The situation of the spectator who is shaking with laughter in one seat while his neighbor in the next seat wipes away a tear, is embarrassing. It is almost as much so as the situation of the author, if the author is seated where he can watch both spectators.

As for the spectators, we don't like to swallow and sentimentally choke up over the fables of her southern plantation life and convent days which the glamorous stage and moving picture star is telling the credulous newspaper men—by the way, where did Miss Wendell ever meet that type?—and then learn that she never saw the inside of a convent and that she really fought her way up from the slums and through a girls' reformatory. Miss Doris Nolan does as well as she can with the leading role. In fact, she makes as good a fight as the heroine of the play did in her early beginnings. Both of them deserve a lot of credit and sympathy, which they would have received if the star part had been properly written. But by this time Miss Wendell has so thoroughly confused her characters and her audience that there is really no use in the *Pretty Maiden* telling anybody anything. The majority of the audience went home in a mental fog.

ELIZABETH JORDAN

FILMS

ROSALIE. This latest Nelson Eddy operetta is earmarked for popular acclaim, since it makes capital of all our stock responses, ranging from the United States Military Academy to the ageless mythical kingdom romance, and does it with such sumptuous good nature as to disarm those of long memories. Nothing, apparently, has been left out of the production, which is garnished with bright Cole Porter melodies and stately ballets by Albertina Rasch and is punctuated here and there with views of the Military Academy and flashes of an Army-Navy football game. The story has a tourist flavor as it follows the adventures of a cadet who woos a princess in far-off Romanza, only to be rejected by the royal family. But true love and Army spirit prevail, for the throne of Romanza is well lost as the cadet and his bride celebrate a West Point wedding. Mr. Eddy lends his robust baritone to the musical proceedings and Eleanor Powell continues to amaze with her nimble dance routines. Frank Morgan and Edna May Oliver add amusing characterizations, along with Ray Bolger and Ilona Massey. The production was directed by W. S. Van Dyke and is guaranteed excellent entertainment for the family. (MGM)

MAN PROOF. Another of those unimportant but amusing comedies of doubtful manners, this picture owes its smoothness to constant repetition rather than to any grace of its own. It is brightly spoken and acted, but the tale remains wispy and forced. Affairs of the heart are handled in what Hollywood likes to think is an adult way when a girl, disappointed in love, finds ready sublimation in a newspaper art career. Her infatuation, however, is not broken until the fellow's wife exposes him as a cad who has married for money. The heroine then begins to appreciate the reporter who has been her faithful suitor. Of the familiar cast, Myrna Loy and Franchot Tone play the leads in partial eclipse, owing to the expert performances of Rosalind Russell and Walter Pidgeon. The direction of Richard Thorpe is suitably light and the film is average entertainment for those who like sophisticated pieces. (MGM)

LOVE AND HISSES. The Walter Winchell-Ben Bernie feud has provoked a sequel to their first film dispute which is only slightly less amusing than the original. It is patterned closely, so far as the story is concerned, after its predecessor, involving Winchell, the columnist, and Bernie, the bandleader, in the career of another mystery singer. This time it is a French girl whom Bernie wishes to promote with the columnist's aid. But the latter rejects the hoax only to be tricked into giving his rival's find reams of extravagant publicity. When all the facts are known, it is Bernie's turn to be embarrassed. There are some appealing musical numbers in the production and Simone Simon emerges as a slight but pleasing vocalist. The comedy, and especially that provided by Bert Lahr and Joan Davis, is broad, but the picture is unobjectionable. (Twentieth Century-Fox)

SERGEANT MURPHY. This is the story of a young man who joins the army to be near a horse, and, thereby, provides all the originality to be found in this unpretentious film. When a spirited race horse is sold into military service, the son of his former owner joins up to keep an eye on him. He manages to have the animal resold when his enlistment is up and takes him to England for the inevitable Big Race. Fortune and romance, of course, are his rewards. Ronald Reagan, a film newcomer, gives an intelligent reading to his standard role, aided by Mary Maguire and Donald Crisp. This is double-feature material and is quite suitable for family trade. (Warner)

EVENTS

CONSIDERABLE irascibility and discontent were manifested during the holidays. . . . A new kind of stuffing for turkeys occasioned dissatisfaction. Customers of a New York butcher found out he was using a stuffing composed of lead weights in his turkeys. . . . Occurrences at a Wild West moving picture in Illinois extended the feeling of unrest. A spectator, viewing the movie, began to fear the villain would choke the heroine to death. "You can't get away with that," he shouted. Yanking out a gun, he leaped to his feet, took a pot shot at the villain on the screen, hit another spectator in the hip, caused pandemonium, panic and undisguised annoyance among the entire audience. . . . A Missouri fire captain spent his day off fighting a fire in his own house. . . . The prediction that gooseberries as large as ping-pong balls would soon be on the market spread dismay among housewives. . . . German masculinity was discouraged by the Government's order, shortening men's shirt tails by five centimeters. Men throughout the Reich felt that under the Hitler regime they would gradually lose their shirts five centimeters at a time. . . . The week was not all that sadness which usually follows man's well-known inhumanity to man. . . . Touching instances of the heights that can at times be reached by the human spirit were evident. . . . In Massachusetts a five-foot marble monument was erected to a cow. Colantha Moole (the cow's name), one of the Massachusetts Mooies, during all sorts of weather and discouragements and trials, produced 205,928 pounds of un-Pasteurized milk in the phenomenal time of eighteen years. . . . In South Carolina, as the undertaker raised the coffin lid during funeral services, quite audible sounds issued from the coffin. The audience, in large part, melted away. The dead man's pet cat was discovered snuggled in beside him. The cat preferred being buried with his master to going around unburied with anyone else. . . .

Health officials were active. A campaign to make handshakes short was launched by San Salvador hygienic authorities. Prolongation of life was expected to result as the handshakes grow shorter and shorter. . . . The splendid results achieved by the American theory of mass education were exemplified as applicants for teachers' licenses in New York City were subjected to examination. College graduates, many with advanced degrees, participated in the examination. Here are some of the answers appearing in the examination papers: "Indigent matter cannot be eaten without serious consequences." . . . "A martinet sat on the highest branch of the tree." . . . "How venial, how delectable is the grape." . . . "Having laid the oranges in a row, he proceeded to excoriate their skins one by one." . . . "The island appeared charlatan in form." . . . "A mentor fell from the sky last night." . . . "After the errors were corrected, the story was ready for edification." . . . "Don't be redolent, say it." . . . "The way to cure a redolent young boy is to compel him to play football." . . . "The tenets of the fly are germ carriers." . . .

A live man was pronounced dead by a Midwest jury. His wife sought to have the verdict set aside. The judge refused. She must remain a widow until a new trial brings her husband back to life. . . . Christmas was gay in Russia. The firing squads all dressed up as Santa Clauses, put tinsel on their bullets. . . . French insane asylums are packed beyond capacity. Five new large asylums must be built at once. In one region alone, the Department of the Seine, insane patients have increased from 13,206 in 1922 to 20,364 in 1937. A Government authority revealed France will need a new asylum every year, so rapidly is insanity spreading. . . . When France was the Eldest Daughter of the Church, she had very little insanity.

THE PARADER